

ONE TOUCH OF NATURE MAKES THE WHOLE WORLD KIN.
TROILUS AND CRESSIDA.
ACT III. SCENE III.

CARTOONS
FROM
The Oudh Punch

1877-1881.

THE OUDH PUNCH OFFICE.
LUCKNOW.

REGISTERED UNDER ACT XXV. OF 1867,
AND ALL RIGHTS RESERVED IN INDIA AND GREAT BRITAIN,
BY MUHAMMAD SAJJAD HUSSAIN.

(CARTOONS)

(FROM)

(THE OGDEN PARCH.)

A SELECTION

FROM

THE ILLUSTRATIONS WHICH HAVE APPEARED IN

THE OAKS PARCH

FROM (1877 TO 1881.)

WITH AN

INTRODUCTION, EXPLANATORY NOTES

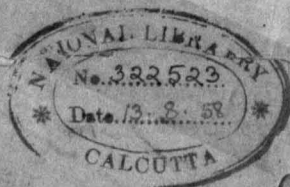
TO EACH PLATE

AND A POSTFACE, ALL IN ENGLISH.

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OUTSIDE COVER, AND HEAD AND TAIL PIECES
DESIGNED BY A. C.
DRAWN BY FUSFEH-UD-DIN.
ALL THE ENGLISH LETTER PRESS BY RICHARD CRAVEN, PRINTER,
LONDON PRINTING PRESS, LUCKNOW.
THE ILLUSTRATIONS RE-DRAWN AND LITHOGRAPHED BY THE STAFF OF
THE OAKS PRESS,
LUCKNOW



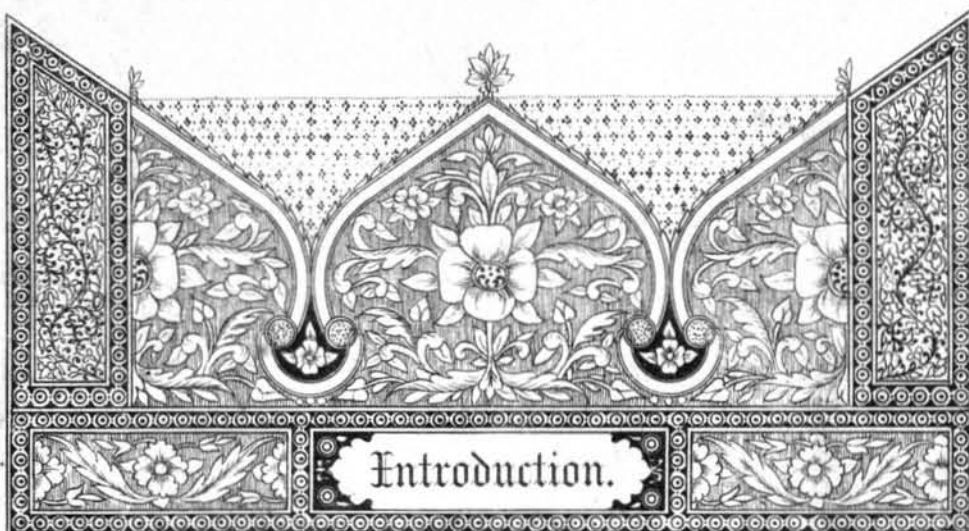
THIS COLLECTION
IS
RESPECTFULLY DEDICATED,
BY
GRACIOUS PERMISSION,
TO
SIR GEORGE E. W. COUPER, BART., C. B., K. C. S. I., C. I. E., B. C. S.,
COUNSELLOR OF THE EMPRESS,
LIEUTENANT-GOVERNOR OF THE NORTH-WESTERN PROVINCES
AND
CHIEF COMMISSIONER OF OUDH,
BY
HIS OBLIGED AND FAITHFUL SERVANT,
MUHAMMAD SAJJAD HUSSAIN, PROPRIETOR, EDITOR AND PUBLISHER
OF
THE OUDH PUNCH,
LUCKNOW.
GOLAGANJ,—LUCKNOW,
29th December 1881.

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Introduction.

THE Inhabitants of India are supposed by many to have no sense of humour, and to be as impervious to a joke as Sydney Smith's Scotchman, but any one who has studied them or who has made himself acquainted, with a few even, of the many quaint and humorous stories and songs current in their vast and splendid country, will at once be able to demonstrate by quotation or other reference, how unfounded such a supposition is. It would be out of place here, for us to attempt to write an Essay on "Eastern humour" but a more fascinating or interesting subject could hardly be conceived, and it might easily be shown, doubtless to the astonishment of several, that a great number of the old, witty or grotesque, stories and songs, that have long been current in the West, owe their origin to the East.

The writer has often heard it stated, that in India there appeared to be no "Volks Leider," no Nursery Rhymes, no "Street Songs," and his assurance in reply to such remarks, that India is pre-eminently the land of popular story and song, has frequently been met with expressions of doubt.* It is true that the subject has hitherto had little time or attention bestowed upon it by European Students, but at present there are many unmistakable indications, that the people of the West are beginning to take a kindly and sympathetic interest, in the vast unworked mine of Indian popular literature, both oral and written; and let us hope that ere long, the Folk-songs and stories,—the popular literature in fact—of each of the various Indian Nations will be collected, recorded and rendered generally accessible by appropriate translation and careful elucidation, to all, and there are many such, who are anxious to pursue the interesting study. This could not of course be done by a single worker, India is a vast assemblage of Communities, all differing very materially in religion, language, customs, and traditions, many *local* workers would therefore be needed, and we firmly believe that Men, and Women too, competently equipped for the work, will in the course of time be forthcoming, each in their own circle of study, doing for India what the Brothers Grimm† have done for Germany, nay for all Europe.

* For some information on this point see the Postface.

† Jacob Ludwig Carl (1785—1863) and Wilhelm Carl Grimm (1786—1859), the founders of that science which is now called Folk-lore, fellow workers throughout life, they were not long separated by death. The elder Grimm's first published literary work was an essay "*Aeber den alldutschen Meistersang*. Göttingen, 1811." In succeeding years, the Brothers became the joint authors of the various Works, which have rendered them so famous, but here we need only mention "*Kinder-und Haus-Märchen*. Berlin 1812" a Collection of popular stories, partly from the mouths of the People, partly from MSS. and which has gone through several hundred editions in Germany, besides being translated into many Foreign languages; and their "*Deutsche Sage*. Berlin 1816—18," an Analysis and critical sifting of the oldest epic traditions of the Germanic races, a work which has also had a very wide circulation in many editions and languages.

In many parts of India there are numerous enterprising individuals, who by the aid of printing or lithography, publish in various Indian languages and dialects, and at marvellously cheap rates, thousands of copies of the more highly esteemed and popular songs and stories,* some of ancient, others of comparatively modern origin. It is also a pleasure to record, and this is done advisedly and with some knowledge of the subject, that with very few exceptions, the popular literature thus circulated is pure and faultless in tone. In India, as elsewhere, the patrons of licentious literature are not to be found among the so called "Lower classes" or Peasantry, and it is also a fact that in this Country, certain social and other conditions, favourable to the spread, or possibly, growth, of literature &c., in *la langue verte*, do not exist to an appreciable extent among the "Upper classes;" this, unfortunately, cannot be said of other—Western—countries, where the miserable business of purveying a "facetious" or erotic literature is a profitable one, although of course illegal, and surrounded by the pains and penalties of the law.†

From printing and lithographic presses in several of the larger cities of India,‡ publications are issued weekly and otherwise, conducted on the same principles as our old Friend, *Punch*, or the *London Charivari*, some of these Papers being illustrated, others not. In these prints, Foreign politics affecting the East, National and local affairs, Social customs, and other topics of similar interest are discussed and commented upon, sometimes very ably and cleverly, at other times feebly and with a tendency to ridicule individuals, rather than measures, or abuses real or imaginary. Many of these papers have a large, regular circulation, which during times of popular excitement, is greatly increased. Any one who cares to examine the files of any of such publications as may be issued in his neighbourhood, will perhaps be surprised to find, how ably, and with every regard for decorum they are as a rule, written, illustrated, and edited; and, to their credit be it said, many an Indian Editor of such a paper has proved himself to be a man of honor and independence, under temptations of various kinds, and from various quarters. Let us also remember, when criticising such publications, that the Indian Serio-Comic Press is in its infancy, and bear in mind, the tone which almost invariably characterized similar publications, in Western lands, say 60 or 70 years ago.

Owing to the fact that these Indian papers are all printed in various vernacular dialects, they are to a great extent sealed books to the majority of the Foreign residents—non-official at least—in India, and many are possibly unaware of the existence even, of such prints. A publication, called *The Oudh Punch*, similar to those we have just described, is issued weekly, from a lithographic press in the City of Lucknow, and the object of the issue of this Selection from the cartoons and other drawings which have appeared in it, some of them original, others suggested by, or copied from, illustrations in English newspapers, comic and serious, is to afford the Curious among the General Public, an opportunity of becoming acquainted with an Indian vernacular Serio-comic paper, the first of its kind ever published in Oudh, or in fact, Northern India. ¶

This collection is sent forth with misgivings of various kinds, on the part of the present writer, which however are not shared in by the Proprietor of *The Oudh Punch*, who is his own Editor and Publisher, and in addition to the responsible duties pertaining to these offices, has, *on every occasion*, suggested to his Artist, || the subject and mode of treatment of the cartoon or other illustrations which have from time to time, appeared in his paper. The career of this Indian publisher § is a somewhat

* See Postface.

† During the year 1880, the Officers of the American "Society for the suppression of Vice" with their head-quarters in New York, were instrumental in effecting the destruction of 25,561 obscene books or pictures, 14,492lbs weight of different objects, made of various metals and other substances, representing lewd subjects, and 1,316,088 licentious songs; besides obtaining the conviction and imprisonment of 147 persons, and realizing in fines, a sum amounting to upwards of £12,000.

‡ Such as *The Parsee Punch*, Bombay; a similar paper (with a Bengali title) in Calcutta, this however has lately ceased to exist we believe; in Madras, an Urdu paper with a comic column, occasionally illustrated; and others.

¶ A Paper called *The Indian Punch* was started in Lucknow about a year ago and is published at irregular intervals. In Lahore there are two prints of the same kind, one called *The Delhi Punch*, the other *The Panjab Punch*; both of these, as well as *The Indian Punch*, are illustrated, and were brought out after the success of *The Oudh Punch* had been assured.

|| For the last four years, Ganga Sahai, a self taught Hindú artist, possessed of very fair ability. His pen and ink sketches, illustrating different Indian methods of irrigation, obtained the first prize for free hand drawing at the Exhibition held at Lucknow in March 1881. Following a custom prevalent among authors and artists in India, Ganga Sahai (this name meaning, "under the protection of Mother Ganges") has adopted as his nom de plume—*Shang*—an Arabic word, for which it is difficult to find a satisfactory English equivalent, it may mean, *interest, ardour, taste or fancy*, but perhaps the best rendering in this case would be "Intense," to borrow a word largely used by the Modern school of *Æsthetes*.

§ A Persian word, meaning *an hopeful one, or one expecting something*.

instructive one, and may be briefly summarised as follows. His education in his Mother tongue, and in the Oriental classics being completed, Munshí Muhammad Sajjad Hussain went through a course of English instruction at the Canning College, Lucknow—1868-1874—and on the close of this term of study, he looked around him for a career or occupation, by which he might live. Profiting by advice, and also following his own inclination in the matter, he determined to adopt some independent occupation if possible, and to avoid becoming an “Uhmed-wár,”* a term usually applied to a candidate for Government employment—a place seeker—a state of existence which in India, is far too often the outcome of an English education, obtainable on very easy terms at the many Colleges and schools throughout the Country. Young India as a rule, to which however there are exceptions, considering himself very hardly treated, if the State, after it has educated him, almost gratuitously, † does nothing towards providing him with an official or other appointment. ‡

The Munshí when a student at the Canning College, had many opportunities of becoming familiar with various English and Indian serio-comic papers, and he ultimately determined to establish in Lucknow, a similar publication, to be issued once a week, and thus supply a want which he conceived did exist; viz.: that of a Serio-Comic illustrated paper, written in the style of Urdú current, among his Countrymen generally, in Oudh, the North-Western Provinces and other parts of Northern India. He accordingly set up a lithographic press, invited some of his friends to send him literary contributions, and at length on the 16th January 1877, the first number of *The Oudh Punch* was issued, in lithographed Urdú, 8 pages, folio size. At first the weekly issue consisted of 250 copies, but the circulation has steadily increased, and at present 500 copies are issued; the rate of subscription being Rs. 12 per annum for copies delivered in Lucknow, postage in addition to the above being charged on all those sent beyond the radius of the free delivery, and single copies are sold at 4 annas each. In 1878 the size of the paper was increased by four pages, and from time to time, free supplements are issued. At first this paper was regarded with suspicion by many Indians, who are naturally of a somewhat sensitive disposition, and as yet do not quite understand what may be called “chaff”; and some persons feared that the paper might be used as a vehicle for anonymous attacks of various kinds. It has now however been for upwards of four years before the Public, and we have, in answer to various enquiries, been favoured with several critiques and opinions regarding its general tone, and the judgments thus expressed have been generally, most satisfactory, and were much appreciated by the Munshí, to whom we communicated the fact of our having made such independent enquiries.

In conclusion we may perhaps be permitted to state, that no efforts have been spared to make this collection a typical and interesting one, and it is possible that, should it be received with favour, the issue of English translations, by several competent hands, of a selection from the social articles, poems, songs, bon-mots, and the like, that have been presented from time to time by “Mr. Punch” of Lucknow to our Indian fellow subjects, may be attempted, as a contribution, to another Oudh Talukdars’ Agricultural Meeting, and Exhibition of Indian Arts and Manufactures.

ARCHIBALD CONSTABLE.

SECUNDRÁ BAGH ROAD:

Mem: As: Soc: Bengal.

LUCKNOW, 29th December 1881.

* A native of Kakori, a town of some importance in the Lucknow District, about 9 miles west of the Capital of Oudh, and $1\frac{1}{2}$ miles from the Kakori Station, Oudh and Rohilkund Railway. There are several old Musalman families in this place, many members of which have risen to eminence, as vakíls (lawyers), in different appointments in British India, or in the service of Independent Indian Princes. The Munshí's Father is a District Revenue Officer, near Hyderabad, in the Nizam's Dominions.

† At Agra the yearly cost of each College student has risen to the enormous sum of Rs. 1610. The actual cost to the State is indeed somewhat less, because there are large endowments. *Pioneer*, 14th November 1881.

‡ On this point see a letter on “High education in India” signed, “An educated Native” and two Editorials thereon, in the *Pioneer*, 11th November 1881; also a letter (*Pioneer*, 13th November 1881) by one, signing himself “An old European,” who rather inclines towards the views held by “An educated Native.” Also see a letter signed “F” in the *Pioneer* of the 17th December 1881, combating the view that the results of high education in the North-Western Provinces are unsatisfactory and the editorial thereon in same issue, in which we read that “as a rule, the native graduate is a specimen of a badly educated man; his intelligence developed in an uneven way, some of his faculties left uncultivated, other faculties abnormally cultivated. It is not altogether the fault of the Professors, who are bound to satisfy the requirements of an Examining Board over whose vagaries they have no control.”

PLATE I.

TITLE PAGE, OR OUTSIDE COVER, ISSUED WITH "THE OUDH PUNCH," FROM JANUARY 1877 TO JANUARY 1878.

THIS cover was designed by Wazir Ali, lithographic writer, a Muhammadan of Lucknow, who was the Artist employed on *The Oudh Punch* in its early days. The Persian writing on the cap of the figure, is the date of issue, and the nose and eyes are delineated in a fanciful Arabic *toghrá*,* forming the words *Oudh Punch*, the lips and tongue combined, *ya latáyif*, Arabic words, meaning "Jests;" the legend in English, *Life is Pleasure*, being the essence of an Urdú proverb, to the effect that, unless we endeavour to be happy in this life and enjoy it, we had better not live at all.

In one hand the figure carries a placard announcing the terms of subscription to the paper; in the other, the Publishers notice regarding the days on which it will appear and other similar information. *Registered No. 31*, indicates that the publication was registered, for transmission by post at reduced rates, as a newspaper. The regulations under which this formality was required have since been modified, and from the 15th November 1881 a system of cash payments on account of newspaper † postage was brought into force by the Director General of the Post Office in India, whereby Newspaper Proprietors or Publishers are enabled to pay in advance, for a given period, not less than a fixed quarter of the year, the amount of inland postage payable on the number of copies they despatch of their papers, extras or supplements, bearing the same date and transmitted therewith under the same cover, being deemed part of such paper. The rates of postage under these regulations are very low, and will doubtless be a means of greatly increasing the circulation of various prints; as formerly the cost of postage was in some cases greater than that of the newspaper itself. Under these new rules, every copy of a newspaper not exceeding 3 tolahs (1·2342 oz.) in weight can be sent between any two Post Offices in India, including Burmah, for $\frac{1}{4}$ anna (0·375 of a penny), this rate‡ will practically include all the Vernacular papers in India, which are as a rule printed or lithographed on rather flimsy paper, as well as many price currents and similar publications; while, for years past, the Indian Post Office has carried letters for a longer distance and at a cheaper rate, than is the case in any other single Country in the World.

* Literally means, *twisted* or *involved*, a kind of monogram, writings in this form when executed by the best Oriental calligraphers are exceedingly beautiful. The Arabic and Persic characters being very well adapted for such combinations.

† Defined under these rules as, "any periodical publication published at regular intervals not exceeding thirty-one days."

‡ The other rates are as follows. For every copy of a Newspaper exceeding three tolahs but not exceeding ten tolahs (4·114 oz.) in weight, $\frac{1}{2}$ anna (0·75 of a penny). For every additional ten tolahs or fraction of ten tolahs, $\frac{1}{2}$ anna. Copies of newspapers packed in bundles and sent through the Post to Agents for sale, half the above rates. "Exchanges" sent gratuitously to other newspapers, are treated as exempt from postage, in calculating the amount to be paid in advance.



PLATE II.

TITLE PAGE OF THE PRESENT SERIES OF "THE OUDH PUNCH."

It will be observed from the above, and some of the following plates, that this Indian paper has adopted the well-known "institutions" of *Punch*, *John Bull*, and *Policeman*, in some cases clothing them in Oriental garments.

The main feature in the design is a literary symposium, presided over by Mr. (Oudh) Punch, and his guests consist of an Englishman on his right-hand, a Lucknow Nawab (Noble) on his left, a Sikh, a Mahratta, a Persian, a Bengali, a Parsee, a Jew and a Turk. The Artist who drew this title page, Ganga Sahai (*Shauq—Intense*), has delineated very cleverly the characteristic features and dress of each of the Nationalities represented; and the various little pictures, forming the framework of the literary banquet are some of them original, and in other cases adapted or copied from other publications.

Think not to find one ment Resemblance here
We lash the Vices but the Persons spare

Prints should be priz'd as Authors should be read
Who sharply smile prevailing Folly dead

So Rabilae Taught & so Cervantes thought
So Nature dictated what Art has Taught.

چاندو خانے میں یہ خلقت جو نظر آتی ہے۔ آدمیت سے گزر جانے کی صحبت ہے یہی
دیکھئے جسکو وہ انسان نہیں ہوتا معلوم۔ جسکو خالق نے کیا نسخ وہ است بنی یہی



PLATE III.

INTERIOR OF AN OPIUM DEN IN LUCKNOW.

(THE OUDH PUNCH, 20th March 1877).

The East has its sins and sorrows and dark places, as well as the West, and this picture introduces us to a somewhat noisome scene, but unfortunately a very common one, in the great City of Lucknow.*

The Oudh Punch has, from the very first, steadily and persistently, as also in fact many another Indian newspaper, endeavoured by pen and pencil to persuade the inhabitants of various large Indian towns to do all in their power to wipe away the foul stain which sullies the fair fame of many a Historical City, and to root out a vicious habit which has ruined thousands. This cartoon portrays as vividly, although of course not in so artistically perfect a manner, the evil effects of vicious indulgence, as did Hogarth in his *Midnight modern conversation*, one of the most powerful satires in our art language.

The frequenters of such places, (called *Chandú-khánáhs* † in Northern India) drawn from all grades of society, use opium in various ways. By some it is simply eaten in small pillules, by others mixed with water in certain proportions and the infusion then slowly inbibed, some smoke it in an ordinary Indian pipe; while a fourth class, follow the Chinese plan of inhaling the fumes of a small portion, which enclosed in a peculiar earthenware pipe bowl, roasts over the flame of a lamp.

All these various methods are depicted in the cartoon, and Mr. (Oudh) Punch is represented as drawing aside a curtain which hangs over a rude couch, on which some one, able to afford to pay for greater privacy, is lying in that terrible state of coma induced by the excessive use—or abuse?—of opium; and the pinched and shrunken features of the confirmed “Affiúnchee” (*opium user*) are well portrayed in this and some of the other figures. The man to the left, has a piece of sugar cane in his hand, which he is cutting up into slices preparatory to chewing; habitual users of opium always, if they can afford it, eat something sweet after they have partaken of the drug, so that its peculiar sickly taste may leave their palate, and they may thus derive the greatest amount of pleasure from the noxious habit which has enslaved them, in most cases, for ever.

* Population of the City of Lucknow, including the Railway town at Charbagh, and Jails, as taken on the 17th February 1880.

| | | | | |
|-------------|-----|-----|-----|---------|
| Hindús | ... | ... | ... | 142,449 |
| Muhammadans | ... | ... | ... | 94,851 |
| All others | ... | ... | ... | 2,473 |
| Total | | | | 239,773 |

CANTONMENTS.

| | | | | | | |
|------------------------------|---|-------------|-----|-----|-----------------|---------|
| Including Sipahis | { | Hindús | ... | ... | 13,421 | |
| | | Muhammadans | ... | ... | 4,301 | |
| Including European soldiers. | { | All others | ... | ... | 3,808 | 21,530 |
| | | | | | | |
| | | | | | Grand Total ... | 261,303 |

Area of City and Cantonments, about 32 Square miles.

† Lit: *a house, a den*, (*khánáh*) in which opium can be smoked in the Chinese fashion (*chandú*). Such places are duly licensed and are all under the strict surveillance of the Police. “Affiúnchees,” have a very curious *argot* of their own, which they use to denote the various fixings of an opium den, and their own personal outfit, such as the drug itself, the curiously shaped stool they use for resting their heads on, when in a state of coma; the different minor fittings of their pipes; the stem made of bamboo of a special kind, and if old and well seasoned, worth from 10 to 250 Rupees. This has to be rinsed out and washed occasionally, and at such times the “Affiúnchee” holds high holiday, washing it with his own hands, handling it as tenderly as a mother does a baby, and talking to it all the time as if it were an animate being. In fact he is as careful with a well seasoned “bumboo,” (corruption of bamboo, the best come from China) as a Western tobacco smoker is of his well seasoned meerschaum pipe. Opium eating, and drinking the various infusions of the drug, are probably indigenous habits with the Indians, but it is very probable, we think, that opium smoking is an imported vice, as all the names in the “Affiúnchees” *argot* for the utensils used appear to us to be either *Pidgeon English* or of Malay origin.

Certain professional story tellers, themselves opium users, frequent these dens, and for a few pence recite poems, or tell wondrous stories to those around them, thus adding to the unnatural excitement which precedes the stupor, following the use of the drug.

"Affiúnchee" is a term of reproach corresponding to "drunken sot," and there are many satirical stories, proverbs, colloquialisms and verses, in which the vice is powerfully lashed, lithographed copies of these collections being extensively sold at popular prices, in all the large Bazaars of Northern India. On the other hand there are many, Urdú and Persian, verses and proverbs extolling the use of the drug, and in a certain Independent Indian State, famous for the excellence of its opium, this drug is used in various forms at ceremonial and social gatherings, in the same manner as pán (betel nut &c.) is, in other parts of India. We are also informed, that at such meetings any one who refuses to partake, or cannot or does not eat, or drink or smoke "fair," is held up to ridicule, in a manner that would have done no discredit to parallel practices of bye-gone days, in any of the head-quarters of "hard drinking" in Western lands.

The legend at the top of the picture is to the effect that, the persons in an opium den appear to have been turned into animals, as were certain unbelievers of old, by the Supreme Being. At the bottom of the plate we have reproduced the verses appended to the early impressions of Hogarth's immortal design, mentioned above.



گفتگو و تحلیل

PLATE IV.

A CONFIDENTIAL CHAT AT BERLIN.

(THE OUDH PUNCH, 17th April 1877.)

This picture is a copy, from the fancy sketch of the meeting between Lord Salisbury and Prince Bismarck, which appeared in *The Graphic*, 2nd December 1876.

All classes of Indians took a great interest in the various phases of the late Turco-Russian war, and during its progress the vernacular papers published translations of all the important war articles, correspondence or telegrams, which appeared in the leading London and Indian newspapers. The attitude of England towards the belligerents, was also keenly watched and criticised throughout the length and breadth of the land; and so great was the demand for news regarding the course of events, during and subsequent to the war, that the leading vernacular newspaper in Northern India, *The Oudh Akhbar* (*News*), published in Lucknow in lithographed Urdú, found it expedient and profitable to expand from a tri-weekly into a daily paper, and continues to be thus issued.



”اور ناچ کھلاڑی دھنک دھتا“

PLATE V.

“MY BEAR ALWAYS DANCES TO THE GENTEELEST OF TUNES.”

WITH MR. (OUDH) PUNCH'S APOLOGIES TO MR. TENNIEL.

(THE OUDH PUNCH, 8th January 1878.)

THIS illustration is copied from the cartoon which appeared in *Punch*, 22nd May 1875, with the motto, “O, lovely peace.”

Early in January 1878, there were rumours afloat in the political world, that certain friendly European powers were preparing to use their influence to bring about a peace between Russia and Turkey; and the general opinion of the vernacular press in India was, that Russia would in this matter be guided by, and defer to the advice and wish of Germany. *The Oudh Punch* endeavoured to give expression to this prevailing opinion by reproducing a cartoon, which even after the lapse of several years seems very appropriate.

The words underneath the plate are those which are used by the men who travel about Upper India with performing bears, and may be translated thus, “Come, come, my little performer, arise! and dance to the tune I am playing for you.”



سیتا

عزت

دھنک

معامله کابل

رام

بلاتشبیہ
لارولٹن

PLATE XIV.

THE STRUGGLE FOR A PLACE.

(THE OUDH PUNCH, 24th May 1881.)

This cartoon represents the position, which in the opinion of Mr. (Oudh) Punch, certain nationalities in India occupy, in that daily struggle for existence, which we are told, by Western sages, must end in the survival of the fittest.

The leading characteristics, from an Indian point of view, of each of the four nations entered for the race, are very tersely expressed in the Hindústani colloquialisms underneath the picture, and we have endeavoured to render their meaning, as closely as possible, as follows :—

• John Bull (the Briton) well mounted and a good rider, “progresses like the wind,” lit: talks as fast as a rushing wind. The Parsee, easily recognized by his peculiar head-dress, and a good second by about a neck, “gets on fairly well without much fuss.”

The Bengali, well mounted on a steady, ambling horse, his head uncovered in the style so familiar to all dwellers in Ind, with a loose flowing dhotí, (a piece of cloth covering the waist and legs) his national dress, and with some dried fish hanging from the crupper of his saddle, “even although no great rider, by persevering gets on well, somehow or another; and carries his days provender with him”—alluding to the fish, the national food of the greater part of Bengal—“so that he may pursue his object with greater determination.”

The jaunty, well dressed Indian Muhammadan of the modern type, with the reins in his mouth and using a whip in both hands! is last of all, “doing his best to keep pace with the rest, but his steed is such a sorry jade, that he is in imminent danger of being left far behind.” This signifies that his means towards an end—his education—are sadly defective, and unfitted for the existing condition of things in the world around him. Brighter days are, we feel convinced, in store for our Moslem fellow subjects in India, and it is a most gratifying sign of the times, to find that, all over the Empire in the various Muhammadan communities, a great educational revival is steadily at work, and we maintain that this is mainly due to the noble efforts and example of Syed Ahmed, “A True Reformer,”—Plate XVII of this collection.



”دائرہ سر شہ تعلیم بنگال۔“
”خس کم جہان پاک“

ایک دبسی طالب علم سو ایک کل ٹوٹ گئی پرنسپل صاحب نے اسکو بوغی نکال دیا سب دبسی طلبہ ملکر ممبریل خضو ڈائرکٹر روانہ کیا اوپر سب دبسی طلبہ وہاں سے نکال دیے گئے۔

PLATE XV.

"REBELLION HAD BAD LUCK."

WITH MR. (OUDH) PUNCH'S APOLOGIES TO MR. TENNIEL.

(THE OUDH PUNCH, 31st May 1881.)

This is an adaptation of the cartoon, which appeared in *Punch*, 16th December 1865, representing John Bull at a half open door, ejecting a Fenian from a house he had attempted to enter.

In the present case, John Bull (Director of Public Instruction Bengal), expelling an Indian lad from the threshold of a house (Seebpore Technical College), says to himself, "This is a good riddance of bad rubbish"* The incident which prompted this picture, was one which gave rise to an immense amount of popular excitement in Bengal, and in fact all over India, and may be summarised as follows :—

In 1879-80 the Government of Bengal, established at Seebpore, a suburb of Calcutta, a technical training school, in connection with the Government Workshop, which had some time previously been transferred from Calcutta to the same place. At this Institution, many lads of European, Mixed, or Indian parentage, receive a practical training in different mechanic arts under a system of apprenticeship, with scholarships or subsistence allowances for their support from Government, supplemented by fees from their parents, and many lads are thus fitted, after passing periodical examinations, for various appointments in the Department of Public Works or with private engineering firms. This technical school, is near the building well known as Bishop's College,† which has been given up for the class rooms, dining hall and chapel, dwellings &c. of part of the students, many of whom come from different parts of India.

To ensure as far as possible the success of the institution, Government selected as head of the technical training school or workshop, an officer who had previously held charge of a somewhat similar establishment in another part of Bengal, and who, although he had retired from the service on a pension, was asked to rejoin, as Government considered that on public grounds, it was most important that the new School (at Seebpore) should be started under an officer so eminently fitted for the work.

One day towards the end of April last, an Indian student who was working in the carpenters' shop left his bench without orders, and going to the fitters' shop, where he had no right to be, proceeded to punch a hole in a piece of iron at one of the machines, the iron was too thick for the machine, and the die was consequently broken, and some work stopped for several days. When the matter was reported to the Superintendent, he sent for the student and asked him what he meant by being "such an idiot" or "such a fool" as to meddle with a machine he knew nothing about. At this time the Superintendent was under the impression that the student was working in the fitter's shop, on learning that he belonged to the carpenter's shop, he followed him thither, took him by the arm or the shoulder, and brought him back to the fitter's shop, a few paces distant, where, pointing to the broken machine, he warned him emphatically, in the presence of the other students never to touch it again without orders and not to leave his proper work, at the same time striking the bench with a walking stick he carried with him.

A few days afterwards, eighty-seven of the Indian students, sent in a joint petition to the Director of Public Instruction Bengal, complaining of the conduct of the officer in charge, in assaulting and using violent language to one of their number and praying to be relieved of his authority.

The Director of Public Instruction characterised this memorial as a sorry exhibition of childish petulance and presumption, and further said that :—

* We adopt this as the equivalent of the Persian proverb, *Khus kam jáhán pák*, (lit: *the fewer the weeds, the cleaner the surface of the ground*) used when hearing of the death of a wicked or oppressive person.

† So called after the first Bishop of the Diocese of Calcutta, Dr. Middleton (1814-1822) who, on the 15th December 1820, had the satisfaction of laying with his own hands the foundation stone of this College, an institution which has proved of great value in training up candidates for Missionary work in India.

"When they write about 'a most unprovoked assault committed upon one who was guilty of no offence whatever, and who received the unbearable insult to which he was subjected with calm dignity' and when they state that 'the student throughout showed the utmost forbearance, though his temper was put to the severest trial,' these pretentious declamations would be merely ludicrous, did they not furnish so lamentable a proof that the writers are entire strangers to what is manly and becoming conduct.

There is a further side to the question. The only persons immediately concerned in the dispute are Mr.——— and ————; and if the latter, considering himself aggrieved by Mr.———' treatment of him, had submitted a temperate representation on the subject, it would have been duly considered in connection with the original offence. But it is not to be tolerated that his fellow students should take up his quarrel, should combine to frame a joint memorial in his interest, and, constituting themselves the judges in his cause, should demand their removal as a body, from the control of one who has been placed in authority over them. Such a proceeding strikes at the root of all discipline. The students, indeed, allege that 'the insult offered to———has been offered to the entire body of the native students of the College.' This assertion has been sufficiently disposed of by what has preceded. The students, again, complain of the 'harsh and unkind and sometimes even abusive language, which he (Mr.———) is in the habit of using towards us.' Mr.———' character and mode of dealing with students, both European and native, have been too long and too favourably known to me, and I may add to successive Viceroys and Lieutenant-Governors through a series of years to justify me in paying any attention to a statement made in such general terms, and (as I believe it to be) so groundless. Mr.——— is above all things a workman, trained in habits of obedience and discipline, accustomed to insist on good work, and firm in enforcing it. The discipline of a workshop like that of a regiment is different from the discipline of a class room, and there is no loss of dignity in yielding implicit obedience to either the one or the other. Students working under Mr.——— must expect orders promptly given to be promptly obeyed, and a sharp rebuke if they are carried out in a negligent, inattentive or dilatory way. These are the conditions which prevail in every good workshop in any country, and in the absence of which no sound mechanical training is possible. And I believe it to be just this of which the students complain as a grievance.

* * * * *

To have signed the memorial is an offence against discipline of a very serious kind. Some students have, I am glad to see, since withdrawn their names, and no further action will be taken in their case. They state that in attaching their signatures to the memorial, they were 'misinformed as to the facts of the case,' and they add that they were 'never harshly or unjustly treated by Mr.———.' This is quite sufficient to show that the memorial is the result of an unscrupulous agitation, and that it does not express the genuine feelings of those who have signed it. Should there be any, however, who, after sufficient opportunity for reflection, persist in the attitude which they have taken up, I can only regard them as foolish and insubordinate youths, whom it is not desirable to retain as members of the College. You are therefore requested to make these orders known to the students, and to inform them that those who shall not within three days have asked permission to withdraw their names from the memorial, with such expressions of contrition as you may judge to be sufficient, will be removed from the College. Upon all those who withdraw their names with a sufficient apology, a nominal fine of Rs. 2 will be inflicted in order to mark my opinion of their conduct. Many of them have doubtless been led away by the example of others, and no severer punishment is called for as regards the general body of students. If any further orders are necessary with regard to scholarship-holders or apprentices, they will be communicated hereafter.

———has made no attempt to atone for his original offence, and he has aggravated it by joining the other students in signing the memorial. Mr.———states that this is not the first instance of valuable property having been damaged, whether maliciously or (as in the present case) by wanton and culpable recklessness. Offences of this kind must be firmly repressed.———'s name will therefore be removed from the books of the College."

The Officiating Principal of the Government Engineering College, who duly conveyed the orders of the Director of Public Institution to the students, reported on the 12th May 1881, that :—

"The native students have shown that they do not in any way appreciate the gravity of the offence of which they are guilty. During the past three days they have continued to preserve their original insubordinate attitude, and, as the time which was given them for reflection has now expired, I have carried out your instructions and withdrawn from the books of the College the names of all those who have not tendered a suitable apology. Out of the 87 students who signed the petition seven withdrew their names before the petition reached you, one,———was expelled on the receipt of your orders, one denies that the signature purporting to be his was written by him, and four have tendered their apologies; the remainder to the number of 74, have this day ceased to be members of the College.

* * * * *

The native papers have injudiciously done their best to encourage the native students to disregard all true discipline, and I fear that unless some stringent measures are taken to close all Government Colleges, and appointments to the students that have been expelled, the recent agitation will be the means of undermining the discipline of other Government Colleges in Bengal, and perhaps throughout the whole Presidency."

* * * * *

Eventually however, sixty-six of the students who had been expelled, guided by wiser counsels, withdrew on the 6th June, their names from the joint memorial, in the following terms :—

"We beg to express our sincere regret that, in submitting the joint memorial, we unconsciously acted in breach of a Government rule. The error of judgment which marked our conduct in this respect was, we humbly beg to assure you, solely due to our ignorance of the rule, and not to any want of respect on our part for the authorities placed over us. We

therefore most respectfully pray that you will be so good as to permit us to rejoin the College and to restore us to the position we occupied.

For our part, we most respectfully and sincerely beg to assure you that should you be pleased to comply with our prayer, we shall render due obedience to the authorities, and act in conformity with the rules of the institution."

The Lieutenant-Governor of Bengal, in passing final orders on the case, permitted the students who had thus specifically withdrawn their names from the memorial, to rejoin in November of this year, losing a six months term of qualifying instruction, this loss of time as stated by the Lieutenant-Governor, was brought upon the students entirely by their :—

"So long failing to avail themselves of the opportunity you offered them of withdrawing their names from the joint memorial submitted to you, renders any more favourable arrangement impossible. They have so broken into the course of this term's instruction that it has become impossible for them to take up again their places in their classes, or to pick up lost ground before the commencement of the vacation on the 15th August."

We ought perhaps to have mentioned before, that the Indian students also complained of various defective arrangements in the boarding house accommodation allotted to them, these complaints were found to be either very frivolous or utterly without foundation, and the Lieutenant-Governor in relieving Mr.———of the future care of such details remarked :—

"The Lieutenant-Governor, does not consider it right that Mr.———, whose feelings have naturally been deeply hurt by the conduct of the native students, should be burdened with the care of their boarding arrangements in future. These will remain under the direct charge of the Principal, who will see that the strictest attention is paid to all rules and regulations. Any student failing to conform to these, or evincing the least spirit of insubordination, should be at once dismissed from the College.

In conclusion, I am to request that you will convey to Mr.———the assurance of the Lieutenant-Governor's entire confidence in him, and his sympathy with him under the annoyance caused him by the malicious and totally unfounded charges brought against him by the students for whom he has done so much. His Honor feels assured that Mr.———will not allow this ingratitude in any way to affect the energy and the intelligent interest which he has always hitherto shown in the welfare of the College and the Workshop ; and is convinced that in time these young men will learn thoroughly to appreciate the advantage which it is to them to be placed under such an able and kind hearted instructor."

The despatch of the Bengal Government, dated 11th June 1881, in which the whole circumstances of this important case are exhaustively reviewed also contains the following remarks :—

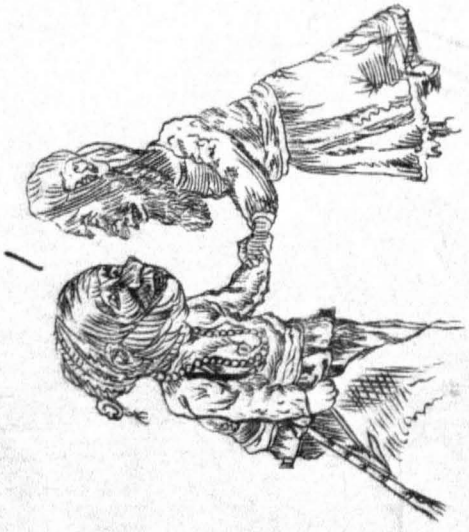
"While it is to be regretted that, even under the very great provocation he received, Mr.———went so far as to lay hands upon———at all, there was nothing in the circumstances of the altercation between them calling for the intervention of superior authority, and certainly nothing to warrant its being taken up as a personal question by the rest of the students. It really affected them in no way, and was a matter with which they had no immediate concern. It has never been alleged that Mr.———has been in the habit of using any sort of personal violence to the students of the College, and they cannot have therefore supposed that any combination to protest against Mr.———' action in this isolated case was necessary for their common protection. Even had the facts been otherwise, it cannot for a moment be tolerated that lads subject to school discipline shall be allowed to combine to criticise in formal memorials the conduct of their teachers, and dictate to the head of the Education Department, and to Government, the removal of officers who chance to have incurred their boyish displeasure.

* * * * *

As regards the general charges against Mr.———put forward by the students in their memorial, and by certain organs of the native press, the Lieutenant-Governor is glad to find them, as he from his knowledge of expected them to be, either groundless, or contemptibly frivolous. The students have shown themselves not merely absurd and petulant in the complaints which they have made regarding their accommodation and treatment, but have evinced towards Mr.———, ingratitude of the worst description in return for many substantial kindnesses done. Mr.———was specially selected by the Lieutenant-Governor for the office he now holds in consequence of the well-earned reputation he enjoyed for special qualifications, not the least of which was his notorious kindness of heart in the management and training of workmen, and especially of native students. His whole thoughts since the opening of the College have been devoted to making it a success, especially in respect of the training of the native youths attending it ; and the results which have followed his efforts elsewhere, to train youths and men of this country in the mechanical arts, prove that any failure at Seebpore will be attributable, not to shortcomings on his part, but to the character of the material with which he has now to work. The Lieutenant-Governor cannot help hoping that when the students see their complaints formulated as they now are in your letter under reply, they will be overwhelmed with shame at the frivolous, childish, and unmanly grounds which have been brought forward on their behalf as sufficient excuse for their insubordinate conduct."

This case was productive of so much popular excitement, chiefly of course in Bengal, that we have thought it best to quote in extenso from the papers concerning it, which were all published in a Supplement to *The Calcutta Gazette*, 22nd June 1881. *The Oudh Punch* took the part of the students to some extent, but appears to have derived its facts from those "native papers which injudiciously did their best to encourage the students to disregard all true discipline;" however it was perhaps only natural that it should do so, as the English papers of the day, do not appear to have done much towards enabling the Public generally, to arrive at the exact facts and circumstances attending this memorable episode.

ایک ہی طوطی بیرون دو ملتیان



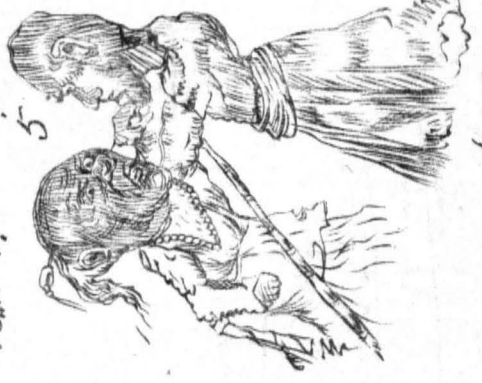
دس بچوں کو لیا حبیب و پندت صاحب سہ ملاقات ہوئی



پہلے گیارہ بخت کلائی



سودا پس پر ہندو مسلمان کا جو ملا اچھا بین بڑا بکر
پندت صاحب پین کچین ہوئے



گیارہ پر مانتا پائی



سلاہو و حق بائین بخت کر نہ گے



سوال گیارہ بخت پٹ پٹ

PLATE XVI.

“WHEN GREEK MEETS GREEK THEN COMES THE TUG OF WAR.”

(THE OUDH PUNCH, 21st June 1881.)

In various parts of India, and at different times, serious disturbances have arisen, in some cases accompanied by a lamentable loss of life, originating in disputes between Hindús and Indian Moslems. In some cases the Hindús have provoked the quarrel, at other times the Muhammadans, and outbursts of rancorous fanaticism have always to be provided for, and are generally expected to occur on the occasion of some one or other of the great Hindú or Moslem religious festivals, in many of the larger and more turbulent cities of India.

At other times however, these two races maintain perfectly friendly social relations with each other, in fact they act upon the good advice given in the proverb which forms the title to the picture, and which is to the effect that, it is not to the mutual interest of two fiery steeds, when living together in the same stable, to kick out at each other.

The first scene introduces us to a Pandit and a Maulví, neighbours presumably, exchanging their usual morning greeting. The Pandit then proceeds (2) to read out to the Maulví, a newspaper account of a disturbance that has taken place during a Moslem or Hindú festival, and we will suppose, makes some remark as to what *he* considers should be done in such cases. They begin to argue (3), and wax hotter (4) and hotter (5), eventually (6) meeting the fate of the Kilkenny cats.



سینچری جوگی

PLATE XVII.

A TRUE REFORMER.

(THE OUDH PUNCH, 4th August 1881)

THIS cartoon represents Syed Ahmed, Khan Bahadur, C. S. I. the great Indian Muhammadan Reformer, in the habit of a snake charmer. He is playing upon a "tonbí" * on which is inscribed, *Háji Muhammad Ismail Khan*, the name of a well known landed proprietor of Datauli in the Aligarh District. † Snakes, with the word "chundah" (subscriptions) on their hoods, and with their scales so drawn as to represent rupees, are flocking round from all sides, attracted by the music.

Syed Ahmed will in after ages be remembered and revered with those other great ones, in various Climes and of many different Faiths, who have devoted their lives and gifts to the moral and material advancement of their Fellows; and he has already, by his untiring energy and varied talents, brought about results, which not very many years ago would have been deemed impossible. Long ago he recognized the stern fact that, if the Muhammadans in India were to keep pace with the world around them, and take such a position among their fellows of other creeds, as would give full scope to their great natural powers and abilities, it behooved them among other things, to adopt Western ideas concerning the system of education best fitted to equip them now-a-days for the severe battle of life.

Like many others of his own and other creeds, he had been deeply grieved to see, year after year, members of old Moslem families, whose Ancestors had taken leading parts in events which have shapen the whole destiny of the East to an immeasurable degree, lag behind in the race of life, their children allowed to grow up, in some cases only imperfectly educated, and in others, without any education at all; and as a natural consequence sinking lower in each successive generation. One reason among many, urged for this apathy being that they, the parents, were loath to send their children to Institutions such as Government Schools or Colleges where of course, only a purely secular education can be obtained, and where religious instruction, an essential part of the Moslem educational system is impossible.

He himself by his personal example, powerful writings and indomitable zeal, did what he could to bring about a reform in this, and other directions, and naturally met with opposition in different forms, and from various quarters. Nevertheless, he persevered nobly, never however losing sight of the fact that, however powerful his personal influence might be so long as he lived, still if, when in the inevitable course of events he was summoned hence, there was no one ready to take up his work, all the good he might have been able to do would inevitably perish.

In order therefore, to provide against such a contingency as far as he was able, Syed Ahmed determined to found an Anglo-Muhammadan College, in some accessible, central place in Northern India, where the youthful Moslem students, would be duly instructed in the moral precepts of the Holy Qurán, and the other sacred books of Islám, as well as in the science of the West and the East. His project was warmly and liberally supported throughout the length and breadth of India, by Christian, Hindú, Moslem, and Fire worshipper—one Hindú Prince contributing Rs. 53,000—and at length, on the 7th January 1877, the foundation stone of the College at Aligarh, the first of its kind in India, was laid with due and impressive ceremony by Lord Lytton, assisted by a remarkable gathering of men of

* A wind instrument made out of a species of gourd, dried; used by snake charmers and professional beggars, and emits a sound not unlike that of the bagpipes.

† This gentleman took a prominent part in getting up a testimonial to mark the sense of deep obligation, towards Syed Ahmed, under which the Moslems of Upper India were placed by his efforts to improve their condition and prospects. Muhammad Ismail Khan also proposed, that whatever was done should, if possible be carried out during the life time of their benefactor, and that Syed Ahmed should also be consulted as regards his wishes in the matter. A large sum of money was collected, and Syed Ahmed asked that it might be devoted towards erecting a boarding house, as a dwelling for those students who might come from a distance to attend the Anglo-Muhammadan College at Aligarh.

many different climes and creeds, the eldest son of the founder* taking a prominent part in the ceremony. The College has now been fully opened for some years, and already its influence is being felt in various ways, and all earnestly hope that its patriotic Founder may long be spared to watch over and direct it.

* Syed Ahmed, is the author of the well known, *Review on Dr. Hunter's Indian Musalmans, are they bound in conscience to rebel against the Queen?* Benares, printed at the Medical Hall Press, 1872. A learned refutation of the arguments advanced, and statement of facts made, by Dr. W. W. Hunter. The appendices to this book are particularly valuable, containing as they do the decisions (Futwa) of the Mecca law Doctors (Muftis) the heads of the three great Muhammadan sects, on the very intricate, but politically highly important question, of what constitutes a country *Dar-ul-Islam* (House or home of Islam) or *Dar-ul-Harb* (House of strife, or unfriendly to Islam) and also defines the nature of Jihad (War in defence of the Faith).

Among his other works is, *A series of essays on the life of Muhammad and subjects subsidiary thereto* (Arabic title). The original English text of these essays has been revised and corrected by a Friend. (Arabic quotation) By Syed Ahmed Khan Bahadur, C.S. I., Author of the "*Muhammadan Commentary on the Holy Bible*," Honorary Member of the Royal Asiatic Society, and Life Honorary Secretary to the Aligarh Scientific Society. (Monogram) London, Trübner & Co., 8 and 60, Paternoster Row, 1870. This exhaustive work, in 2 vols. 8 vo. was undertaken in a great measure to correct some of the many errors which previous authors of various countries have fallen into, chiefly from a want of authentic material and by copying the errors and rash statements made by former workers, when treating of the Moslem Religious system, or its Holy Book.

Syed Ahmed has also written many Newspaper and Magazine articles on subjects allied to his life's labour, besides founding a news-paper, *The Aligarh Institute Gazette*, in printed Urdu, which may be looked upon as the organ of the party of Indo-Moslem progress. He held for many years several high judicial appointments in the Upper Provinces, has now retired on a pension, and resided for some considerable time in England, where his eldest son, Syed Muhammad Mahmoud was educated, at Christ's College, Cambridge. This gentleman who eventually became a member of the English bar (Lincoln's Inn) practised for sometime as a Barrister in the North-Western Provinces, and on the separation of the district judicial and executive staff in Oudh, and subsequent creation of several new appointments, was nominated a District Judge, 3rd grade, but is at present on deputation in the Nizam's territory, engaged upon the revision of the judicial system in force there.

ایسے۔۔ درین دریائے بے پایاں درین طوفان موج افزا۔۔ وال فلکندیم بحسب اللہ حجر پھا و مرسیھا



امیر عبدالاکرم خان

PLATE XVIII.

EMBARKED UPON A SEA OF TROUBLES,

WITH MR. (OUDH) PUNCH'S APOLOGIES TO "*Fun*."

(THE OUDH PUNCH, 13th September 1881.)

This picture is an adaptation from the cartoon, which appeared in *Fun*, 17th August 1881, with the title "Nearing Home—The last spurt," representing Mr. Gladstone pulling hard to bring his boat (Land Bill) through a clump of obstacles of various kinds. The fair maid Ireland, is in the stern sheets, but the tiller ropes are loose in her hand and she does not help to steer.

In this adaptation, the Amir Abdur Rahman Khan, is depicted in place of Mr. Gladstone, and a Kabuli maiden, dressed in her national costume, takes the place of her Western sister.

In August last, Ayub Khan, having defeated the Amir's troops at Karez-i-Atta (27th July 1881), and became master of the city of Kandahar, was doing his best to extend his power throughout the surrounding districts of Southern Afghanistan, raise money to pay his troops, and prepare for an advance on the city of Kabul. The Amir Abdur Rahman Khan, was still at his Capital, but busily occupied with preparations for an advance on Kandahar, and on the 14th August he set out from Kabul at the head of his troops. This illustration was designed when definite news had reached India of the Amir's having set out, and the general opinion of the Indian vernacular Press appears to have been, that Abdur Rahman seemed somewhat disinclined to advance from Kabul, that it behooved him to do so promptly, but that once having started, he would eventually be successful.

The legend at the bottom of the picture, represents the Amir as repeating to himself, a Persian couplet to this effect—"I have now embarked my fortunes upon a stormy sea with no visible shore, may He who created the storm, grant that I may again reach the land in safety."



مسلمه گاوگشی

مسلمان

PLATE XIX.

A BURNING QUESTION.

(THE OUDH PUNCH, 15th November 1881).

THIS picture represents a cow (with the head and ears of an ass) in a parlous state, between two parties of men. At its head a group of Muhammadan butchers are endeavouring to drag away the animal, labelled with the arabic word for "prejudice," or "religious intolerance," while a party of Hindú's of various sects, are holding it back by the tail, and endeavouring to rescue the animal from its—in their eyes—cruel fate. "Shauq" has in this cartoon, depicted very cleverly the general typical features and dress of Moslem butchers, and the characteristic cast of feature of Brahmins, Sikhs and others among the opposite party.

It will be seen from the above, that *The Oudh Punch* has treated "the question of cowslaughter," for so runs the legend below the drawing, as being one of prejudice or religious intolerance on the part of the Hindús, but this, so far as we can judge after a careful perusal of a vast amount of literature on the subject, often very contradictory, is not quite the conclusion we have arrived at, frankly admitting however, that it is perhaps impossible for any one, not a Hindú, thoroughly to understand or appreciate the question in all its bearings.

It appears to us to be quite natural, and in every way expedient that the cow should be a venerated and prized animal among the Hindús, * originally a pastoral race, and subsisting as far as animal food was concerned, upon cow and buffalo milk and their products. With herds necessarily limited in extent, during their southern migration across the snow of the Himalaya towards the land of the "Seven Rivers" which has since become their home; and there subject to constant loss by the ravages of wild animals, or plunder by the aboriginal tribes they encountered in the land of their choice, it is probable that the Founders of their religious and social system, early saw the absolute and imperative necessity that existed, of prohibiting the slaughter of bulls or cows for mere food. They would also soon find out that the climate of their new home was unsuited for a flesh diet.

What was therefore probably at first a purely material ordinance, and one of expediency, became in progress of time to be regarded—as it remains to the present day—a divine command. In certain Independent Hindú States in India, the slaughter of cows is still absolutely prohibited by law, and not many years ago, the violation of such a prohibition was punished by the Rulers of these States, by death, accompanied by cruel torture.

In British India there are many wise and considerate regulations in force, under which the calling of the butcher in all its various details, is controlled, and has to be exercised in such ways as will give the least possible cause of offence to those among our fellow subjects who have conscientious scruples regarding the use of the flesh of the cow as food.

We need not give a detailed reference to certain lamentable occurrences, which are matters of recent History, and which resulted in a serious loss of human life, all arising more or less directly from this "burning question." We must also be careful to bear in mind, that the deep feeling on this question is one, not exhibited merely by the "baser sort,"—far from it. Not many years ago, a leading Punjab Chief, whose ancestors for generations past have been firm and steadfast supporters of the British in India, when a member of the Governor-General's Council, desired to introduce a Bill which he had drafted, to prohibit in all parts of British India the use of beef as an article of food. And within the last few months a Hindú gentleman of rank, well known in the Upper Provinces, and who held for years one of the highest appointments in the Educational Department of the North-Western Provinces is

* We use this word throughout this notice to signify the members of those castes (Brahman, Kshatriyas and some of the Vaisyas) descendants of the Aryans, who have for the most part preserved their purity of blood; there are of course many low-caste Hindús, who do not scruple to use the flesh of cows as food.

believed to have made serious preparations for undertaking a journey to England, as the head of a deputation of Hindús from the Holy City of Benares, with the object of petitioning Parliament to pass a law prohibiting the killing of cows all over British India. The expenses of this deputation, and they would have been considerable, were undertaken by an Indian Noble, the lineal descendant of a daughter of that Balwant Singh, whose name is doubtless familiar to many in connection with Lord Clive and the early establishment of British rule in India.

PLATE VI.

IO TRIUMPHE!

(THE OUDH PUNCH, 3rd December 1878.)

Lord Lytton (Ráma) breaks the great stone-bow of Siva (the Kabul difficulty) and thus obtains dominion over the country of the Afghans (Sítá).

This cartoon was suggested by the following episode in the Rámáyana, "the great national epic of the Hindús, their one common and everlasting possession." Dasaratha, the Rajah of Ajodhyá, had three wives, one of whom, Kausalyá the lotus-eyed, bore him a son, his first born, Ráma, the delight of the people.

In the course of time the Rajah had two other sons, one by each of the other Ránís. One day when the young men were out hunting, Ráma drew the string of his bow with such force that the bow itself snapped in twain, whereupon one of his brothers said "You are strong enough to break our bows and yours, but you should go to Mithilá and try the great stone-bow that Siva gave to Janak the Rajah, and if you only bend it, he will give you his lovely daughter Sítá, the white maiden, with whom so many are in love.

Meanwhile Visvámitra, the wise Hermit from the Northern mountains, who had asked Ráma's help to kill the noisome Rakshasas, (demons of gigantic size, the enemies of men and the Gods alike) was then journeying from his distant shrine to Janak's kingdom, and Ráma determined to await the arrival of the holy man and then set forth to slay the monsters, and having accomplished this task, journey onwards to the great City, in the kingdom of Mithilá, where Janak the Rajah treasured up the great stone-bow which had already tried the powers of many Heroes, who had essayed to win the fair Sítá.

Having after a long and weary journey, beguiled by recounting many of the legends of old times, arrived at Janak's capital, the Hermit desired the bow to be brought out, and it was of so gigantic a size, that many hundreds of men had to be summoned to bring it in, borne upon a car with large and strong wheels. The Rajah and all his Nobles stood round to witness the trial, and to the wondrous astonishment of all, Ráma the boy hero, fearlessly grasping the bow, bore it aloft before them all. Then putting forth his strength, he pulled the cable-like string with power enough to have drawn together the arch of Heaven itself, and the bow bent in his hands like a child's kite. Not content with this, he pulled until it broke in sunder, with a crash as if a mighty Mountain had been riven from top to bottom by an earthquake.

In this wise did Ráma win his Bride, and the aged Visvámitra sent the glad tidings to Ajodhyá and summoned the Rajah, who came with an immense retinue; and when Ráma's mantle had been tied in a knot to Sítá's veil, the whole kingdom—nay even the Gods in Heaven—rejoiced, for men say that the fair Sítá was not really mortal, nor born in any human household, but that the King had found her in a silver jar beneath the earth.

یعقوب خان از کابل - نکلتا ضد سے آدم کا سنتے آئے تو لکین بہت بے آبرو ہو کر ترے کوچے پہنچ گئے



یعقوب خان

جنرل رابرٹس

کابل

PLATE VII.

THE EX-AMIR OF KABUL, A STATE PRISONER.

(THE OUDH PUNCH, 9th December 1879.)

A scene from the second phase of the late war, the ex-Amir sitting on the ground with one end of a rope round his waist, the other in the hands of a British officer who is preparing to lead him away to exile ; to the left, Sir Frederick Roberts standing by the side of a female figure, representing the Afghan nation, with an arm placed on the General's shoulder.

The legend at the top is taken from a poem by "Ghalib"* in which a Lover is supposed to say to his Mistress, when parting from her, "I have read of the ignominious way in which Adam was forced to leave Paradise, but I am certain that he never felt half the remorse I now experience, when leaving *your* pleasant paths and sweet companionship."

* The nom de plume of a Persian poet of the modern school, born at Agra in 1797, and died at Delhi in 1869. His poems are very popular all over Hindustan, and many editions of them have been issued. See an exhaustive notice of "Ghalib" in Vol : I, page 475 et seq : of M. Garcin de Tassy's *Histoire de la Littérature Hindoue et Hindoustaine*, * * *Seconde édition, revue, corrigée, et considérablement augmentée*. Paris, Adolphe Labitte. * * 1870. 3-vols : large 8vo : "Ghalib," (Powerful) whose real name was Asad-ullah Khan, was poet laureate to Bahadur Shah, King of Delhi, the last of the Moghuls, who conferred upon him the titles of, *Nazim-ud-dowla*, the star of wealth ; *Dabir-ul-mulk*, the instructor of the age ; and *Khan Bahadur*, valiant knight.

گورنمنٹ ہند



گوشمالی

PLATE VIII.

DIFFICULTIES WITH KABUL AND BURMAH.

(THE OUDH PUNCH, 6th January 1880.)

Early in 1880, the Indian Government apprehended that serious difficulties and complications might arise in consequence of the attitude assumed by King Theebaw generally, and particularly towards certain British subjects resident in his territories. The situation in Kabul was also most critical.

The central figure in this cartoon, a London policeman, intended to represent the Government of India, has in his custody two young vagabonds, one an Afghan the other a Burman, and is marching them off. The Afghan boy, wishing to divert the policeman's attention, and thus perhaps encompass his own release, calls out, "Oh! you are hurting my ear very much, look there" pointing to the other boy, "he is making a face at you." The Burmese boy retorts, "It ain't me at all, he's the rogue."



شیریں — ”چراغے سے نہ جھوٹے گلارے قابلِ زینِ ارکانِ بہ و فادادون کے خون کا داغ کیا دہشتا ہے کچھ کھڑا کا کٹا۔“

PLATE IX.

FAMINE IN KASHMIR.

(THE OUDH PUNCH, 27th January 1880.)

For several seasons the Kashmir valley had suffered from a grievous famine, and many rumours were current regarding the terrible sufferings undergone by the Kashmiris. It was also generally believed that the Government of India had strongly impressed upon the Maharajah Ranbir Singh, the urgent necessity there existed for prompt and effective measures of famine relief. A good deal was done by the Kashmir Durbar, and also by a body of English men and women, medical missionaries, who for some years past have laboured with great success in the Happy Valley, having their head-quarters at Srinagar the Capital. Large quantities of grain were imported from India, and several roads were made as a means of giving employment to the starving population, who were also stricken by an epidemic of fever, the result of bad and insufficient food.

In this cartoon the Maharajah (who is naturally a short man, like the majority of his countrymen, the Dogras or Hill Sikhs) is represented as presenting to Lord Lytton a roll, purporting to be a confession of faith in their Ruler and his Government, drawn up by the people themselves. His Excellency says, "Quite so, I have seen this and it is all very well, but what is that behind you?" motioning towards the back ground, where the gaunt spectre Famine, is descending upon a fair Kashmirin who has her hands clasped in the anguish of despair.

The legend underneath the cartoon, a couplet from a poem by "Zauq" * is supposed to be spoken by the Kashmirin, and may be rendered thus—"What! do you think that the stains of blood on *your* person, are only splashes of mud that they can be washed away so easily as that"? The meaning intended to be conveyed by *The Oudh Punch* was, that the sorrows and sufferings of the people of Kashmir during the terrible famine, were not being sufficiently regarded by the Ruler of the country and that the expression of trust and vote of confidence—supposed to have emanated spontaneously from his subjects, was hardly deserving of much credence. The majority of the Vernacular papers in India appear to have deeply appreciated the Famine policy of our own Government in late years; and there is no doubt that the high example set by the British Government in India, was the means of saving thousands of lives in neighbouring Independent States.

* The nom de plume of Shaikh Mahummad Ibrahim, a celebrated modern poet of Delhi (1827-1854), who was instructor in the noble art of poesie to Bahadur Shah the last of the Moghuls who died in exile in 1862, himself a poet of no mean ability and who wrote (his nom de plume being "Zafar") many verses which are very popular at the present day, especially among the Sufis who chant them at their religious assemblies.

آئے آئے آئے لفٹ گورنر آئے

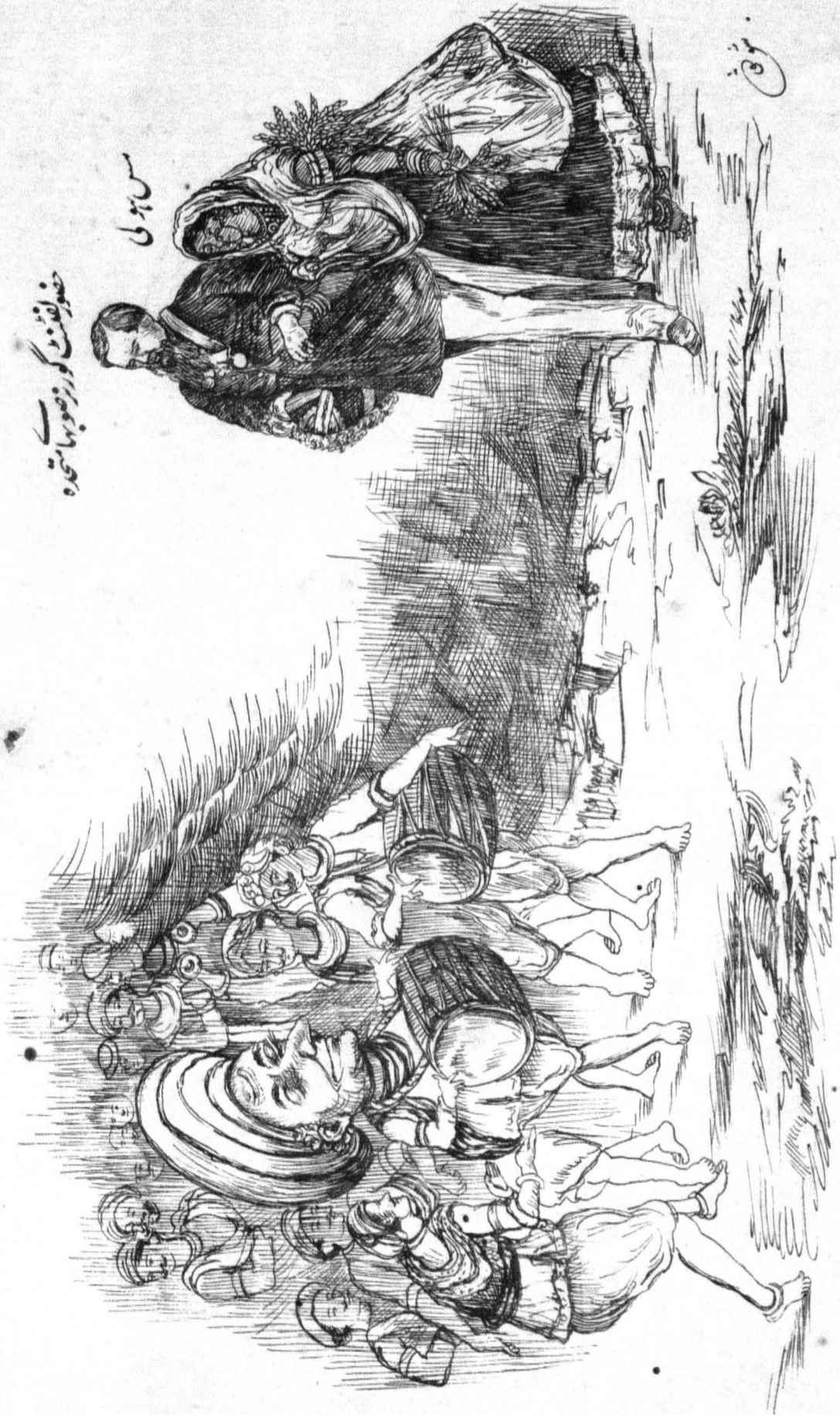


PLATE X.

MR. (OUDH) PUNCH WELCOMING SIR GEORGE COUPER.

(THE OUDH PUNCH 30th March 1880.)

In March 1880, His Honor the Lieutenant Governor of the North-Western Provinces and Chief Commissioner of Oudh arrived in Lucknow from Allahabad, on his way to Naini Tal, the seat of his Government during the Indian summer—hot weather. The Hindú festival of Holi* was being celebrated at the same time, and Sir George Couper is represented as ushering in "*Miss Holi*" with him, a crowd of merry makers, headed by Mr. (Oudh) Punch, receive them with dances and songs of welcome.

HOLI.

—o—

I.

"It is the Feast of Laughter—
Laugh first, be sober after,
 Laugh out thy fill of glee!
Laugh madly and yet dafter
Till every joist and rafter
 Rings back thy laugh to thee!

II.

It is the Feast of Fooling—
Fool first, then think of schooling
 Thyself to gravity!
Quick, keep thy wits from cooling—
From Reason's despot ruling
 Fun sets the senses free!

III.

It is the Feast of Gladness—
Of Youth's midsummer-madness,
 And thou Mirth's Queen shalt be!
All echoes of all sadness,
All images of badness
 Before thy laugh shall flee!

IV.

We feast to-day, to-morrow,
In scorn, in scorn of sorrow—
 And this our dance of glee
A subtler sense doth borrow
From some far morrow's sorrow
 And memories to be!"

PEKIN.

* Observed by all classes throughout Hindústán, and takes place in spring, when the old year of the Hindús is expiring. It is a season of universal merriment and joy, and the sports that are held at its celebration, bear some resemblance to those that were allowed in Rome during the Saturnalia.

والسیر اسے جدید



سالیکہ نکوست از بہار شہد است

اسے دیکھ طفلی میں کتنی ہے دایہ یہ لڑکا طر حدار پیدا ہوا ہے

PLATE XI.

THE COMING KING.

WITH MR. (OUDH) PUNCH'S APOLOGIES TO "*Fun*."

(THE OUDH PUNCH OF 15th June 1880.)

This cartoon is an adaptation of one that appeared in *Fun*, 12th January 1876, in which Britannia is represented as presenting to H. R. H. the Prince of Wales, who is seated in the lap of an Indian nurse, a bag containing the sum voted by the House of Commons for the various expenses in connection with his journey to India.

The idea meant to be conveyed by *The Oudh Punch* is this; India, represented as an Indian mother dandling her child (Lord Ripon) surrounded by the various toys given to Indian children to amuse and please them, repeats to herself a Persian proverb, which may be translated thus, "A plentiful year is known by its spring" *i. e.*, the qualities of the future man are known by those of the child.

His Excellency the Viceroy, arrived at Bombay in May 1880, and the people of India were hopeful that their new Governor General would be able to remove sundry grievances and disadvantages under which they considered that they suffered; and in all parts of the Country a desire was manifested to make His Excellency's first impressions, of all he saw, as pleasant as possible. On the toy spear in the mother's hand are impaled small miniature sheep, made of baked flour &c., delicacies with which Indian babies are at times regaled, to keep them pleased and, consequently, quiet.

ہولی



ہینچ - "چارون پہلے آتین تو نمائیش گاہہ نہ دیتین۔ کیون؟"

PLATE XII.

MR. (OUDH) PUNCH GREETING HOLÍ.

(THE OUDH PUNCH 15th *March* 1881.)

In Upper India, the crops sown in the cold season at the close of the rains, are garnered in March, after the Holi festival is over. An Agricultural and Arts Exhibition was held in Lucknow on the 8th-10th March of this year, a few days before the Festival came round, and Mr. (Oudh) Punch is represented as saying to Holí—a fair Indian reaper—"Ah! if you had only come a few days sooner, you would have been in time to have seen the Exhibition."



سردار جج - "ہم جانتا ہے۔ ہمیں کھوب جو (زور) ہے ہر سال نمائش گاہ کا چھکڑا کھینچنے سکتا ہے۔"
مہاراجہ - "جو حضور کی مرضی۔"

PLATE XIII.

AT THE CATTLE SHOW.

(THE OUDH PUNCH 5th April 1881.)

Of late years a great impetus has been given to Agricultural Reform in all parts of India, and the periodical cattle shows held in various Districts in every part of the country, will doubtless in time, produce the same beneficial results that have followed similar institutions in other lands.

This cartoon represents Sir George Couper and His Highness the Maharajah of Bulrampur, the largest landed proprietor in Oudh, at the Cattle show held at Lucknow in March last, critically examining a fine ox, which is meant to represent the British Indian Association of Oudh, a society having for its object, the furtherance of the interests of the Oudh Talukdars, or landholders.

Sir George Couper having examined the ox, says to the Maharajah, who is the President of the above Society, "This seems to be a fine powerful animal and well able to drag an Exhibition cart every year." The Maharajah replies, "Just as your Honor pleases," an Indian form of politely expressing deference to the wishes of superior authority.



انگریز۔ یہ تو ہوا سے باتیں کرتے ہیں۔ پارسی۔ غنیمت ہیں۔
 مسلمان شہسوار۔ آپکا دل تو جلتا ہے مگر تو نہیں چلتا۔
 تنہا کی گور وور
 ستو کی عوض چلی باندہ کے پیچھے بڑے ہیں۔ اگر بڑے نہیں مغلوم مگر تیرا پتھر چلے جاتے ہیں۔



اشوا سوچھ نالاش کا دی کی کر ہے

۵۵۱

کے گزند

انجمن

PLATE XX.

"HE THAT WILL NOT WHEN HE MAY."

(THE OUDH PUNCH. 29th November 1881).

The peasant farmer of Oudh, represented by a clumsy, apathetic country lout, his eyes blind to what the world around him is doing, and content to use old, and in some respects inefficient implements, is being roused up to greater activity by the Local Government on one side and the Talukdars' (landholders) Association on the other. They say to him, "Wake up! arise! have you not yet heard of the coming Exhibition?"; alluding to the Exhibition, of Agricultural Implements, and Arts and Manufactures, now being held in Lucknow.

Although Agricultural Reform in India is still in its infancy—it was only heartily taken up in 1871—and since then has also suffered some momentary checks—vast strides towards this and other æconomics are being made every year in various parts of India, earnestly hoped that our Rulers—perhaps more favoured than those of any other country—can, and does, levy a full rent from all of it (excluding Lower Bengal) so far the property of the Government, and never relax their endeavours to develop to the utmost, and in every direction, the land bequeathed to them with such solemnly binding obligations and responsibilities to a large and aright, and for the good of *all* the vast population under them.

We ourselves consider that Mr. (Oudh) Punch, has somewhat, but perhaps not fully drawn the picture, and one who is eminently able to write with authority, has said that the patient, frugal, and not unintelligent husbandmen of India to admit freely that, under the conditions under which they labour, their ignorance of scientific method and their want of all that capital enables a farmer to command) the crops that they do produce is not so surprising.

So far as rule-of-thumb goes, the experience of 3,000 years has not been wholly unknown to a day when it is best (if only meteorological conditions permit) to sow each variety of each staple that is grown in their neighbourhood; they know the evils of both overwatering and dwarfing the crops on either side and harbouring vermin, and will have none the less accurately distinguish every variety of soil, and, so far as the crops they grow are concerned, know the properties and capacities of each; they fully realize the value (though they do not fully estimate) of ordinary manure, ashes and the like, and recognize which are most required for each crop; they know the advantages of ploughing, in most cases as deep as their feeble teams will permit, and of thoroughly pulverizing the soil, and that, without a scanty or no supply of manure, it would be folly to break the shallow furrows of their wheat fields would in this respect shame ninety-nine hundredths of the wheat fields of the West. They stand on some high old barrow like village site in Upper India, and look down on a sea of waving wheat broken only by dark green islands of mango groves—1. wheat and not a weed or blade of grass above six inches in height to be found. They know to be spied out creeping here and there on the ground is only the growth of the corn grew too high and thick to permit the woman and children to cut it. They know when to feed down a too forward crop, they know the benefit of, and proper circumstances and poverty permit, a rotation of crops. They are great adepts in turning it out of rough earthen pits after twenty years, absolutely uninjured in state of ripeness to which grain should be allowed to stand in different seasons under different meteorological conditions, to ensure its *keeping* when thus stored.

* See page 4, et seq. of, *Hints on Agricultural Reform in India*. By Allen Hume. Calcutta, 1869. A pamphlet first written and printed for private circulation in England, by one who was then a member of the Government of India in the (late) Department of Revenue, Agriculture and Commerce.

that, under varying atmospheric conditions, it should be upon the open threshing floor to secure same object.

Imperfect appliances, superstition, money troubles, and the usurer's impatience, often prevent practising what they do know, but so far as what may be called non-scientific agriculture is concerned, there is little to teach them, and certainly very few European farmers could, fettered by same conditions as our ryots, produce better if as good crops.

On the other hand, we must not over-rate their knowledge; it is wholly empirical, and is in parts of the country, if not everywhere, greatly limited in its application by tradition and superstition. Innumerable quaint complements, to which a certain reverence is attached, deal with agricultural matters. These in Upper India, at any rate, are true "household words" amongst all tillers of soil. These govern their actions to a great extent, and often lead them wrong against their judgment. They take omens of all kinds to guide their choice of crops and other operations, and though some few of the more intelligent only act upon the results of these divinations when they coincide with their own views, the masses are blindly guided by them.

It is not only external disadvantages against which the Indian cultivator has to contend, but his knowledge is still in the primary experience stage, but that even this knowledge is of no avail by the traditions of an immemorial religion of agriculture.

It is to realize this (of which few Europeans ever even hear) as it is one great practical difficulty which agricultural reform in India will have to contend."

POSTFACE.

"The history and the philosophy of antiquity are invaluable, and could ill be spared; but its poetry is what makes the ancient world near of kin to us, and is that by which we feel that the men of old were bone of our bone, and flesh of our flesh. The poetry of a race is what redeems it from perishing as a race, and immortalizes not only the individual poet, but the men who first loved his song, and were gladdened by it. This is what binds together the hearts of the ancient and modern worlds."

Saturday Rev.

On the 14th March 1608, two ships and a pinnace, left the Thames for Aden and Surat; and formed the fleet sent out, on their fourth venture or voyage, by the Governor and Committee of the Company of Merchant's trading to the East Indies. In a commercial point of view, this venture was unsuccessful, but it was the means of enriching English literature with one of the most interesting and fascinating book of travels in our language. A book, which meeting the fate of many other works, has been read and thumbed and pulled to pieces out of existence, and although it went through three editions in a short time, very few copies of any of these editions are known to exist at the present day. *

Now we hope that this collection may also lay claim,—sed longo intervallo—to a modest notice of a great and mighty Mogul Emperor or of strange new countries, but we trust, of an Indian publication, an enterprising Indo-Moslem Editor and Publisher, and a talented,

* The book we refer to is an account of the voyage of the "*Ascension*" (260 Tons) the flag ship of the "voyage,"—or as we would now call him, Admiral—Alexander Sharpey, who by the way was engaged at £ 10 p 100 Marks for his provision at sea, and he also offered to adventure £ 200, in the general Stock (see *Calendar of the East Indies* 1513-1616. Court Minutes of the E. I. Company, December 3rd-16th. 1607, et seq).

The title is as follows, we quote from a copy of the 3rd edition now before us (the 1st edition was issued the 2nd in 1614).

A | T R V E A N D | A I M O S T I N C R E - | D I B L E Report of an Englishman that | (being cast aw called | the *Assention* in *Cambaya*, the farthest part of | the *East Indies*) travelled by Land thorow | many unknown great Cities. | With a particular Description of all | those Kingdomes, Cities, and People: | as also, | A Relation | and manner of | Traffique, and at what seasons of the yeere | they are most in use. Fayth- | fully relat DISCOVERY OF A GREAT | Emperour called the great *Mogull*, a Prince | not till now knowne nation. By Captaine *Robert Couert*. | L O N D O N, | Printed by I. N. for *Hugh Perry*, and are to bee | sold | signe of the *Harrow* | in *Brittaines-Burse*, 1631.

Captain Couert was one of the Chief Officers on board the *Ascension* and after the vessel was wrecked entrance to the Eb, or Ib, River, (about 40 miles south of Surat) he, with the rest of the ship's company, found their way in the boats, after two days sailing, to the land at "Gadavee" (Gandavi). At this place treated by the Governor, who sent them on their way to Surat, which place they reached in two days for some time, in the company of several other English Merchants. Here the party from the *Ascension* few others travelled to Agra, *via* "Nawbon" (Nundurbar), "Bramport" (Burhanpur) "Caddor" (Sinhur) &c. &c.

They arrived at Agra on the 8th December 1609, were received by Captain Hawkins (he had arrived of the *Hector*, by the previous venture, which left England on the 16th of April, 1607), who presented them "as it is the custome and manner of the Country. For no stranger must stay above twenty four hours before the king, to know what hee is, and wherefore hee cometh. Also every stranger must present before it never so small, which hee will not refuse. And I gave him for a present, a small whistle of ounce, set with sparks of Rubies, which hee tooke and whistled therewith almost an houre. Also Saint Johns head cut in Amber and Gold, which hee also received very graciously.

The whistle hee gave to one of his great women, and the picture to Sultane Caroone his son rebelled, and is in prison with his eyes sealed up, and it is nuzzed amongst the common people that was told mee by a great man, that they are but sealed up. His name is Patteshaw Shelham, apparant to the Crowne."

"One of his great women" may have been Nūr Jāhān. "Sultane Caroone" was succeeded his Father as the Emperor, Shah Jāhān. "Pattessa Shelham" was Prince Khusr in 1606, was defeated in battle near Lahore, afterwards imprisoned by his father, and eventual indiginity, in 1621.

On the 22nd of January 1609-10, they left Agra, and travelling by Jesulmir, Sukkur, Di, Ispahan, Bagdad, Aleppo and Tripoli, where they embarked in an English ship *The Great Eagle* reached Dover about the end of April 1611. These travels have been reprinted, more or less, in *Voyages*; but we advise all those who wish thoroughly to enjoy the rich flavour of this book, valuable Historical and Topographical information, to read it in some one or other of the origin

Indú Artist. We could have descanted at greater length on many of the plates, and drawn attention to various subtle "touches of nature" in them, which would do no discredit to many an Artist, with a honored and classical name and reputation in Western lands. But we have refrained from doing so, as we desired to be as brief as possible, and also leave many characteristic features to be discovered by those who have been tempted to examine the collection.

Until within the last few weeks, we never had the pleasure of being personally acquainted with (Judd) Punch, although we had subscribed to his paper regularly for some time past, and it was our suggestion that the present volume was prepared for publication; our contribution being in recognition of the amusement and interesting information, we have from time derived from its pages and pictures.

I honestly believe that it is impossible to overrate the importance of any paper like *The Punch*, provided of course, that it is decorously, honestly, and independently conducted, without regard to any one high or low, Briton or Indian. What for instance would the Political and Social life of Britain be without "Punch"? one of the very few existing English weekly papers, that has stood or referred to, 300 years hence. And has not popular satire, pictorial or written, been with ourselves, the people's weapon for indicating their thoughts, their wishes, the imaginary under which they suffer? It is a most difficult task for our Rulers in India that the ruled think of them and their measures, and we should welcome every means by which we become acquainted with the wants and aspirations of the people around us, and develop every means towards establishing a healthy public opinion, as much as possible.

A great cry in this country now-a-days is, that there are so few careers open to its educated youth. I believe that there is no lack, and hope to be able at another time to support our assertion with one—by facts and figures, which our pessimist friends may analyze, or twist—or if they like, as far as they may be able.

The Agricultural Show and Arts Exhibition, now being held in our midst, will it is hoped, convince us that the clever and industrious Indian Craftsman is capable of yet again making his hand felt all Lands, as he did ages ago, and the signs of the time, as we read them, all tend to show that a permanent Indian Renaissance is slowly, but surely, setting in, and above all in the social and economics of this country. Such being the case, a concurrent advance in its Arts and Industries must follow, and keep pace with the increased spending power of the Nation, and every effort must be made in *Local Centres* by Englishman and Indian alike, to foster and encourage the same, adhering strictly, in all that is attempted to be done, to the unalterable principles of Free Trade.

—oo—

For information on the subject of Indian folk-lore and popular literature, we hope the present imperfect though it be, will prove of assistance to those who may be tempted to inquire. It will serve to indicate to them several, generally accessible sources of information.

4N^o **ANTIQUARY.** EDITED BY JAS. BURGESS LL.D., M.R.A.S., &c. &c., Archaeological Surveyor General, Western India. Bombay. Education Society's Press, Byculla. The first No. of this Journal was issued in January 1872 and it has steadily increased in circulation ever since; we give below in this issue contributions on Indian Folk-lore which have appeared to date, in this Journal, which is published in India.

VOL. I.—1872.

LITERATURE OF ORISSA. JOHN BEAMES. B. C. S. Pp. 79 and 80. An eloquent opinion that the Modern Indian Vernaculars are mere "jargons," appeals to scholars to find out the true languages, to have them read, with a view to deciding which are worth preserving. The work concludes with a list of 82 ancient Oriya works known to be in existence.

ARTS. R. C. CALDWELL, M.R.A.S., Pp. 97—103 and 197—204. Preliminary discussion—"I hold—and I trust I shall be able to convince the reader that I am right in holding—that the Indian possesses gems of Art of which any European language might be proud" Then follow several illustrations with parallel English translations.

See particularly (page 199) a notice of the Tamil Poetess, Auviyar, with translation of them the *Attisudi* was pronounced "worthy of Seneca himself" by Father Beschi S.J., (land of the Coromandel Coast, 1740) who has been styled "incomparably the greatest linguist who ever lived in India" see a notice of his life and works by R. C. Caldwell the "Athenaeum" of 5th December 1874.

BENGALI FOLK-LORE. G. H. DAMANT B. C. S. Pp. 115—120 ; 170—172 ; 212—219 ; 285—288 ; 344—345.

UDH FOLK-LORE. A LEGEND OF BALRAMPUR. W. C. BENETT, B. C. S. Page 143.

FOLK-LORE OF ORISSA. JOHN BEAMES, B. S. C. Pp. 168—170 ; 211—212.

NOTES ON THE RASAKALLOLA, AN ANCIENT ORIYA POEM, JOHN BEAMES B. S. C.

"The Rasakallola or Waves of Delight" is the most popular poem in Orissa. Its songs are sung by the peasantry in every part of the Country, many of its lines have passed into proverbs, and have become "household words," with all classes. It owes this great popularity in some measure to its comparative freedom from long Sanskrit words, being for the most part, except when the poet soars into a higher style, written in the purest and simplest vernacular."

Pp. 215—217 and 292—295.

THE LADY AND THE DOVE, A BENGALI SONG COMPOSED BY A HINDU FEMALE, TRANSLITERATED AND TRANSLATED INTO VERSE. THE REV. J. MURRAY MITCHELL, LL.D. Pp. 367—369.

Taken from a collection, of Bengali compositions in prose and verse, selected from several sent in by competition for the Hare prize, which has for its object the production of works in Bengali fitted for the instruction of Indians.

Here we beg to draw attention to those deeply interesting books, *A sheaf gleaned in French Field* by Toru Dutt. London. C. Kegan Paul and Co. 1880, translations in English by a Bengali lady from various French poems, prefaced by a Memoir of the authoress who died on the 30th August 1877, by her Father Edwin Chunder Dutt. * * Paris. *Le journal de Mlle : D. Avers, nouvelle écrite en Français par Toru Dutt.* * * Paris. We earnestly hope that many other Indian ladies may be found in the course of time, doing for their literature, what their talented fellow-country woman has done for that of other countries.

VOL. II.—1873.

BENGALI FOLK-LORE. G. H. DAMANT. B. S. C. Pp. 271 ; 357—360.

VOL. III.—1874.

BENGALI FOLK-LORE. G. H. DAMANT B. C. S. Pp. 9—12 ; 320—321 ; 342—

VOL. IV.—1875.

SANTALI FOLK-LORE AND RIDDLES. THE REV. F. T. COLE. Pp. 10—12 ; 21

Riddles p. 164. A collection in Romanized Santali, with translations in English.

SPECIMENS OF THE WEDDING SONGS OF THE MUNDA-KOLHS, FROM THE GAZETTE BY THE REV. J. MURRAY MITCHELL, LL. D. Pp. 51—54.

VOL. V.—1876.

THE WASHHERMAN VIRASENA : A LINGAYTA LEGEND. THE REV. F. KITTEL.

LEGENDS AND NOTES ON CUSTOMS. THE REV. JOHN CAIN DUMAGUEM. Pp. 1 and customs are some of those of the Krishna District in Southern India.

SILPA SASTRA. THE REV. J. F. KEARNS, MISSIONARY S. P. G. TANJORE. I. A detailed account with translations, of a Tamil treatise on Architecture, and the art of making temples to have been originally written in Sanskrit by one Myen, a son of Brahma, and reputed Architect of very curious and practical information on the various useful arts it treats on. The sect contains minute instructions for felling trees, and the proper timber to use for various purposes in lime making and building generally, contained in this treatise were followed in their interior we would hear of fewer badly built houses, leaking roofs &c. &c.

THE RIGHT HAND AND THE LEFT HAND CASTES. A LETTER BY THE REV. J. MURRAY MITCHELL, LL. D. MISSIONARY S. P. G. TANJORE. Pp. 353—354.

SOUL-DESTRUCTION. H. J. STOKES, M. A. A weaver in the Krishna District, suspected of practising
and caught by a party of men, who taking up a stone as large as a man's fist, struck his upper
loosened nine teeth—four incisors and one canine from the lower jaw and four incisors from
they then pulled out with pincers, and rubbing some of the juice of a species of *Euphorbia* on the
they left him on the ground.

VOL. VI.—1877.

ORY OF KHAMBA AND THOIBI: A MANIPURI TALE. TRANSLATED BY G. H. DAMANT
TING POLITICAL AGENT, MANIPUR. Pp. 219—226.

ON THE LAX OBSERVANCE OF CASTE RULES, AND OTHER FEATURES OF SOCIAL AND
ANCIENT INDIA. JOHN MUIR, D.C.L., LL.D., Ph. D., EDINBURGH, Pp. 251—264.

FUNERAL AND INITIATORY RITES, AND THE PARSI RELIGION. PROFESSOR MONIER WILLIAMS,
Pp. 315.

VOL. VII.—1878.

IAL IDEAS OF THE FUTURE. THE REV. F. J. COLE. Pp. 273—274.

VOL. VIII.—1879.

AK-LORE PARALLEL. PROFESSOR C. H. TAWNEY, M. A. Pp. 37 and 38. Compares an incident
of the Widow's son, a tale found in Thorpe's *Fule tide stories*, with a similar one in the Sanskrit
Sringabhuja. See on Page 288, an article in which Mr. Geo : A. Grierson B. C. S., draws attention to a
in Carleton's *Traits of the Irish Peasantry*, Vol. I. Page 23. And also, Page 230 where Mr. Tawney
having discovered a Sicilian version of the principal incident in the story of Prince Sringabhuja.

WESTWARD SPREAD OF SOME INDIAN METAPHORS AND MYTHS. M. J. WALHOUSE LATE
Pp. 62—164.

DIAN FOLK-LORE. PROFESSOR MONIER WILLIAMS, D.C.S. Pp. 209—211.

VOL. IX.—1880.

LORE, LEGENDS FROM DINAJPUR. G. H. DAMANT B. C. S. Pp. 1—8.

SCRAPS FROM BIRBHUM. G. D. BYSACK Pp. 79—80.

IN THE PUNJAB. LIEUTENANT TEMPLE B. C. S. AND MRS. F. A. STEEL. Pp. 205—210 ;

EGGARS AND CRIERS. K. RAGHUNATHJI. Pp. 247—250 ; 278—280.

VOL. X.—1881.

IN THE PUNJAB. LIEUTENANT TEMPLE B. S. C. AND MRS. F. A. STEEL. Pp. 40—43 ;
S—233 ; 331—333 ;

GARS AND CRIERS. K. RAGHUNATHJI. Pp. 71—75 ; 145—147 ; 286—287 ;

PARALLEL. PROFESSOR C. H. TAWNEY. Pp. 190—191.

na story "Tenderness to Animals" contains a remarkable parallel to an incident in the story
Dasent's *Norse Tales*. Also see a note on the above article at Page 288 by Mr. L. Rice,
Mysore.

IN A MAHRATTA CAMP DURING THE YEAR 1809, descriptive of the character,
religious ceremonies, of the Mahrattas. With ten coloured engravings, from drawings by
Thomas Duer Broughton, Esq. * * * London : Printed for John Murray, 50, Albemarle

of life in Scindia's Camp and Court, very valuable from a historical point of view. The
sketched, by Atkinson and others, from the originals by various Native Artists, and are all

THE POPULAR POETRY OF THE HINDOOS, arranged and translated by Thomas
of the Hon'ble East India Company's Service in Bengal ; and Author of Letters from a
Printed by Whittingham and Rowland, Goswell Street ; for John Martin, Holles Street,

was for sometime Commandant of the Resident's escort at the Court of Scindia, was not
scholar, but a most charming and accomplished writer of English. This book has become

very scarce of late years, and it is one which we beg to bring to the notice of any Indian Publisher who desires to reprint a collection well worthy of attention. The late Dr. Fallon, who had never heard of the book until we brought it to his notice, was deeply impressed with its great value and made use of it largely. We possess two copies, one of them, on large paper, uncut edges, and in the original binding, an exceedingly choice one. The introduction—Pp. 1-27, to this book is very valuable, and in it the Author states that :—

“It will not perhaps be deemed superfluous, to offer to my readers some account of the nature of the work presented to them ; and of the grounds upon which I presume to claim their forbearance and indulgence.

It was my chance to be placed in a situation in the camp of one of the Mahratta chieftains, where I had more leisure hours than I knew well how to fill up ; and where, being almost entirely secluded from European society, I was happy to grasp at any means which offered of employing that time, which though so valuable in itself, is but too often found to lie a heavy burden upon our hands. To converse with the natives, and to acquire in that way some knowledge of their habits and customs, had always been a source of amusement to me. In the situation alluded to, I had greater inducements and more opportunities to indulge this inclination, and as I always found the Hindoos more intelligent and communicative, more abounding in interesting matter, and withal much less opinionated and arrogant, than their fellow-subjects of the Muhammadan faith, it was to them I most commonly addressed myself.

There is perhaps no set of men in India, better qualified to afford the kind of information I sought for, than the Sipahs of our own army. They include every class of Hindoos ; though by far the greater proportion belong to the two higher orders of Brahmuns and Rajpoots. They are commonly the sons of respectable farmers, from every Province of Hindoostan, and often have received tolerably good educations before they quit their homes. The Brahmuns especially are generally well versed in the common principles and ceremonies of their religion, and the historical legends connected with it, and not seldom have attained to the degree of Pundit, when they enlist as soldiers in the Company's Army.

* * * * *

It is then from the verbal communications of Sipahs, and others not raised above them in the general scale of society, that I have collected the poems which compose this little volume ; they are therefore strictly “popular” and as such are offered to my countrymen : who will be pleased to find, (at least if I have succeeded in conveying a tolerably just idea of the originals) in the popular poetry of their fellow subjects of India, some breathings of the Doric muse, that would not have disgraced the pastoral reeds of Greece or Scotland. I have endeavoured to make the translations as close as possible ; many of them are literal, at least as much so as a versified, for I dare not say poetical, translation can be : and I have seldom, I believe, altered an expression, or ventured to add or suppress an image or a sentiment.

* * * * *

In their descriptions of female charms, the images of the Hindoo poets are invariably taken from nature ; consequently are seldom extravagant, and they are always calculated to raise in the mind the sweet ideas of tenderness and delicacy. The Hindoo nymph is lovely, but her charms are never heightened by that kind of bacchanalian tint which glows in the attractions of the Persian beauty. With the one we sigh to repose among shady bowers, or wander by the side of cooling streams ; to weave chaplets of the Lotus, or the Jessamine for her hair ; and even fancy ourselves enamoured of the legitimate shepherdesses of our pastoral poetry. With the other, we burn to share the luxurious pleasures of the banquet ; to celebrate her eyes in Anacreontic measures ; or toast her jetty ringlets in bowls of liquid ruby.

* * * * *

If we were to indulge our fancy in portraying the characters of the ancient Hindoos from these specimens of their popular poetry how amiable would they appear ! gentle, simple in their manners, alive to strong impressions ; and peculiarly susceptible of the tender passion. And if due allowance be made for the difference between poetical delineation, and the fainter lines of real life, I do not know that the picture would be so highly coloured as not to bear some resemblance to their descendants of the present day ; especially when unsophisticated by an admixture of foreign manners. They still speak the language of poetry and love, though expressed in a dialect that is perfectly rustic. To what is this to be ascribed ? not to the peculiar structure of the language itself, for it consists mostly of short expressive words composed of consonants ; and abounds more in monosyllables, with the exception perhaps of the Chinese, than any language with which I am acquainted. Neither can it be attributed to the polish of education or society ; for I have generally observed that those Hindoos express themselves most elegantly and metaphorically, who are born in villages most remote from large towns, and the resorts of Europeans or Moosulmans.

* * * * *

It is not then to the structure of their language, nor to the refinements of education, that this delicacy of ideas and language is to be ascribed ; may we not suppose that the genial warmth of the climate, and universal luxuriance of nature, unite to produce a physical tenderness and susceptibility in the various organs of sense, and thus render the nerves on which they act, more “tremblingly alive all o’er,” than our hardier and more rigid climate ?”

A most interesting definition of the various forms of Hindoo poetry is not the least valuable part of this introduction from which we have quoted at length, as it may be difficult for the Curious to obtain a copy of the book itself.

A COLLECTION OF PROVERBS, AND PROVERBIAL PHRASES, IN THE PERSIAN AND HINDUSTANEE LANGUAGES. Compiled and translated, chiefly by the late Thomas Roebuck, Captain on the Madras Establishment, Public Examiner in the College of Fort William, and Member of the Asiatic Society. Calcutta. Printed at the Hindustanee Press, 1824.

A collection of 2722 Persian, and 2704 Hindústani proverbs, with literal translations and in some cases the English parallel proverb. The "Persian" proverbs are not all of them strictly speaking correct, but were evidently taken down from the lips of Indians who talked the debased Persian, at one time the Court and Official language of Hindustan. Some of the so called proverbs, partake more of the nature of idioms than proverbs, in the strict sense of the word. The book is however, very valuable as many of the Hindustanee proverbs quoted are now fast becoming obsolete.

The Newul Kishore Press, of Lucknow, publish a book of Arabic, Persian, and Hindustanee proverbs and colloquialisms called the *Khazínahát-ul-Imsal*, or Treasury of proverbs. This collection is valuable, and contains a number of proverbs, which are rapidly becoming archaic. The compiler, Syed Husain Shah, whose nom de plume is "Hakikat" (an Arabic word which may be translated here, *In truth*, it also means *a self evident*, or *notorious thing*) has also given a great number of idioms and colloquialisms. There is another collection of Indian Proverbs, which was published some years ago at Bareilly in Rohilkund, but we regret that our copy is not forthcoming at present, and we cannot remember the title. For other collections of Indian Proverbs see, *Bengali Proverbs* by the Revd. J. Long. Percival's *Tamil Proverbs*, with translations, there is also an illustrated edition of this book, and both are published by Higginbotham and Co., Madras. As for Arabic proverbs from which a number of the Indian ones are derived, see the well known collection with translations, by Burckhardt.

OLD DECCAN DAYS; OR HINDU FAIRY LEGENDS, CURRENT IN SOUTHERN INDIA. Collected from oral tradition by M. Frere. With an introduction and notes by Sir Bartle Frere. The illustrations by C. F. Frere. London, John Murray, Albemarle Street 1868.

A second edition was issued in 1870, and Mr. Murray, announces (December 1881,) that a third edition will shortly be published. At the end of the first edition (we have never seen the second) there are some very interesting notes, one—Note C—gives several specimens of the curious labour songs, current among the the Calicut boatmen, evidently of Portuguese or Syrian Christian origin.

ANCIENT AND MEDIEVAL INDIA. BY MRS. MANNING. LONDON, W. H. ALLEN & Co. Publishers to the India Office, 1869. 2 Vols. 8vo. An amplification of *Life in Ancient India*, published in 1856, before the authoress had changed the name of Speir for that of Manning. An exceedingly useful book, intended as a stepping stone to other more learned and critical works, "and supplying details required to supplement grand and comprehensive views".

MEMOIRS ON THE HISTORY, FOLK-LORE, and distribution of the races of the North-Western Provinces of India, being an amplified edition of the original glossary of Indian terms, by the late Sir Henry M. Elliot, K. C. B.
* * * Edited, revised and re-arranged by John Beames M. R. A. S. * * * London, Trübner & Co., 1869.
2 Vols. 8 vo.

HISTOIRE DE LA LITTÉRATURE HINDOUIE ET HINDUSTANIE. PAR M. GARCIN DE TASSY, * *
Seconde édition. Paris. Adolphe Labitte, Libraire de la Société Asiatique, 4, rue de Lille. 1870. 3 Vols. Crown 8 vo.

The Masterpiece of this great Scholar. There is no other book in any language which can even approach it, as regards comprehensiveness, skilful arrangement and correctness in the minutest details.

THE FOLK-SONGS OF SOUTHERN INDIA, by Charles E. Gover, Member of the Royal Asiatic Society and of the Society of Arts. Fellow of the Anthropological Society. London: Trübner and Co., 8 and 60, Paternoster Row. Madras: Higginbotham and Co. 1872.

Contains translations of Canarese, Coorg, Tamil, Telugu and other songs: with a valuable introduction. See particularly Pp. VIII-X in which the author traverses the assertion made by Mr. Farrar, the author of *Families of Speech*, that,

"The Turanian peoples belong to the lowest palæozoic strata of humanity * * * peoples whom no nation acknowledges as its kinsman, whose languages, rich in words for all that can be eaten or handled, seem absolutely incapable of expressing the reflex conceptions of the intellect or the higher forms of the consciousness, whose life seems confined, to the glorification of the animal wants, with no hope in the future and no pride in the past. They are for the most part peoples without a literature and without a history, and many of them apparently as imperfectible as the Ainos of Jesso or the Veddahs of Ceylon,—peoples whose tongues in some instances have twenty names for murder, but no names for love, no name for gratitude, no name for God."

The Author of the Folk-songs of Southern India replies,

"This is but a fair description of the class to which are said to belong to the writers and learners of the songs this book contains. It will be seen that the Dravidian peoples possess one of the noblest literatures, from a moral point of view, the world has seen. Compare with the above, the remarks of the Revd. P. Percival, in his excellent book—"The land of the Veda."—"Perhaps no language combines greater force with equal brevity; and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind * * the language, thus specified, gives to the mind a readiness and clearness of conception, whilst its terseness and philosophic idiom afford equal means of lucid utterance." The Revd. W. Taylor, the well known Dravidian scholar, declares of Tamil, the representative Dravidian tongue—"It is one of the most copious, refined and polished languages spoken by man." And again in his *Contalogue Raisonnée of Oriental MS.S.* (vol. I. p. v.) "It is desirable that the polish of the Telugu and Tamil poetry should be better known in Europe: that so competent judges might determine whether the high distinction accorded to Greek and Latin poetry, as if there were nothing like it in the world, is perfectly just." Dr. Caldwell asserts—"It is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it. In one department, at least, that of ethical epigrams, it is generally maintained, and I think must be admitted, that the Sanscrit has been outdone by the Tamil." Three such witnesses, added to the hundred in this book—i. e., the folk-song of Southern India—contains, suffice to show that, whether as regards literature or morals, the Dravidian people are deserving of and entitled to the honor of omission from the Turanian family.

This is no unimportant matter. Looking to the necessity that the governing race should not be disqualified from performing its noble task by laboring under a complete mistake as to the nationality, aspirations, feelings and error of the people it rules: seeing that the Dravidian peoples distinctly claim unity of race and origin with the yet more cultivated Sanscrit nation that has settled among them: knowing that Orientals look as much to points of etiquette, which require in their observer an accurate knowledge of popular social ideas, as to matters of stern fact—would as soon be robbed as lose a title: it is indisputable that there can scarcely be a more serious and interesting question than that which would enquire of the true character and position of the subject nation. All this is over and above that interest and value which is every where inherent in all attempts to learn the true life and the inner feelings of any portion of the great human brotherhood.

For a number of Coorg, childrens' rhymes, see page 143 where the familiar

This monkey went to market,
This monkey staid at home,
This monkey had roast beef,
This one had none,
And this one cried, "pee-wee!"

is shown to be an "almost exact reproduction of the idea of the following song which has never before been heard beyond the confines of Coorg. Both songs are accompanied by the same action—the mother or nurse pulling each thiny finger as she refers to it in the song."

THE FINGERS.

The little finger nail is small,
The finger for the ring is good,
The middle finger loveth coins,
The fourth is called Kotera,
The thumb is Mūrūtika,
Both are gone for cheese.

—o—

THE TEN FINGERS.

Count the little fingers and those that bear the ring,
Middle fingers, fore fingers and the thumbs are ten.

Surely the above, and several others quoted by Mr. Gover, have all come from the same nursery? It is a matter for deep regret, that the talented author of this book died some few years ago, and the loss to Indian popular literature can easily be estimated by those who have read the Folk-songs of Southern India.

ZOOLOGICAL MYTHOLOGY OR THE LEGENDS OF ANIMALS, by Angelo de Gubernatis, Professor of Sanskrit and Comparative literature in the Istituto de Studi Superiori e di perfezionamento, at Florence; Foreign Member of the Royal Institute of Philology and ethnography of the Dutch Indies. In two volumes. London, Trübner and Co. 60 Paternoster Row, 1872. This book is absolutely indispensable to every one who desires to become familiar with Indian Folk-lore.

LA LANGUE ET LA LITTERATURE HINDUSTANIE de 1850, à 1869. Discours d'ouverture du cours d'Hindustanie, par M. Garcin de Tassy. Membre de l'Institut, Professeur à l'Ecole spéciale des langues Orientales vivantes, &c. Seconde Edition Paris. Librairie Orientale de Maisonneuve et Cie: Quai Voltaire, 15. 1874.

There is no publication we believe, in Europe or in India, from which the state of Hindustanee literature may be so distinctly ascertained, year by year, as from these annual Reviews, of some of which the above is a re-issue in one volume, by the late M. Garcin de Tassy C. S. I. &c. &c. (1794-1878), the veteran French Orientalist. Not only the books but all the newspapers and societies which spring into existence are registered in detail. In addition to exhaustive notices of the literature of the year, each Review has appended to it an Oriental necrology. The last year treated of in these annual registers is, we believe 1877.

THE RAMAYAN OF VALMIKI, TRANSLATED INTO ENGLISH VERSE BY RALPH T. H. GRIFFITH, M. A., Principal of the Benares College. London : Trübner and Co. Benares : E. J. Lazarus and Co : 1870. 5 vols : 8 vo :

This will probably remain for many years the standard English translation of the great Indian Epic. The Introduction and notes afford very detailed information regarding this master piece. Also see *Scenes from the Rámáyana* &c. and *Idyls from the Sanskrit* both by Mr. Griffith, who is the present Director of Public Instruction, North-Western Provinces.

ALLEGORIES, RECITS POETIQUES, et Chants populaires, traduits de l' Arabe, du Persan, de l' Hindustanie et du Turc, par M. Garcin de Tassy, Membre de l' Institut &c. Paris 1876.

" This collection is clothed in beautiful language and may serve as a model for elegant translation from one idiom with another, without doing violence either." E. R. in *Ind : Ant* :

BIBLIOTHECA ORIENTALIS, or a complete List of Books, Papers, Journals and Essays published in 1876, in England and the Colonies, Germany and France, on the History, Languages, Religions, Antiquities, Literature and Geography of the East. Compiled by Charles Friederici. London, Trübner and Co. Paris E. Leroux &c. &c. This very useful bibliographical list has been continued yearly, since 1876, and is indispensable to every Orientalist, whatever his particular line of study may be.

THE RAMAYANA OF TULSI DAS, TRANSLATED BY F. S. GROWSE, M. A., B. C. S. Fellow of the Calcutta University. * * "The Rámáyana of Tulsi Dás is more popular and more honoured by the people of the North Western Provinces than the Bible is by the corresponding classes in England, Griffith." Allahabad. North Western Provinces, Government Press. 1877. (This work—Books I-VII.—is now complete in 4 Vols. and is simply invaluable to all those who wish to become acquainted with the popular version of one of the celebrated epics of the world. This is the only translation, in any language, of the Hindee version of Válmíkis Sanskrit Rámáyana, and its great importance may be gathered from the introduction, which contains the following information :—

"There can, of course, be no comparison between the polished phraseology of classical Sanskrit and the rough colloquial idiom of Tulsi Dás's vernacular ; while the antiquity of Válmíki's poem further invests it with an adventitious interest for the student of Indian history. But, on the other hand, the Hindee poem is the best and most trustworthy guide to the popular living faith of the Hindee race at the present day—a matter of not less practical interest than the creed of their remote ancestors,—and its language, which in the course of archaism, is a study of the greatest importance to the philologist, since it serves to bridge an otherwise impassable chasm between the modern style and the mediæval. It is also less wordy and diffuse than the Sanskrit original, and, probably in consequence of its modern date, is less disfigured by wearisome interpolations and repetitions ; while, if it never soars so high as Válmíki in some of his best passages, it maintains a more equable level of poetic diction, and seldom sinks with him into such dreary depths of unmitigated prose."

KINGS OF KASHMIRA ; being a translation of the Sanskrit work, Rájatarangini of Kahlana Pandita. By Jogesh Chunder Dutt. Calcutta. * * * Published by the Author, 1879.

The translator has thought it necessary to omit from the text such stories as relate to superhuman agencies, but has given them in a series of appendices. These stories are all very valuable, but it is to be regretted that, as far as we can discover, nowhere does he state what version of the Sanskrit text was used ; probably it was the edition published in the Bibliotheca Indica series of the Asiatic Society of Bengal, which recent discoveries have proved to be very corrupt. The translation into French by M. Troyer is also shown to be very faulty by such a competent judge, as Professor Bühler in whose *Detailed report of a Tour in search of Sanskrit MSS. made in Káshmir, Rajputana, and Central India*, an Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society. Bombay 1877, a great deal of valuable information regarding the Rájatarangini will be found.

CATALOGUE DES LIVRES ORIENTAUX, et autres composant la Bibliothèque de feu M. Garcin de Tassy, Membre de l'Institut * * Suivi du catalogue des manuscrits Hindoustaniens, Persans, Arabes, Turcs. Rédigé par M. F. Deloncle, Elève de M. Garcin de Tassy, dont la vente aura lieu Lundi le 17 Mars 1879, et jours suivants * * Paris. Adolphe Labitte, Libraire de la Bibliothèque Nationale. 4 rue de Lille, 1879. *

Sale catalogue containing 2,975 numbers, well arranged and classified according to Brunet's system, and prefaced by a very pleasing and appreciative notice of M. de Tassy, by Barthélemy Saint-Hilaire, with a portrait in photoglyptie. A very useful book of reference, as the library was a singularly comprehensive one, and we are happy to say that the books all fetched very high prices.

A NEW HINDUSTANI-ENGLISH DICTIONARY, with illustrations from Hindustani literature and Folk-lore, S. W. Fallon, Ph. D. Halle. Printed at the Medical Hall Press, Banáras. May be had, for cash only, of E. J. Lazarus & Co., Banáras. Trübner & Co., London, 1879.

A rich mine of information regarding the *spoken* language of Hindústan. The preface and preliminary dissertation peculiarly valuable and interesting. The Dictionary itself full of illustrations from the most popular Hindustani proverbs, plays, songs, riddles &c. &c. The talented compiler of this Dictionary died, aged 63, on the 3rd October 1880, at Norwood near London, where he had gone on the completion of the above work to arrange for the publication of his unrivalled collection of Hindustani proverbs, upwards of 15,000 in number, and a selection of poems and folk-songs, accompanied by English translations.

The reverse of this Dictionary-English-Hindustani—is now being published at Delhi, under the supervision of his daughter. The MSS: of the dissertation, on the language, literature and Folk-lore of Hindustan, which it was proposed to give at the end of the Hindustani-English Dictionary, but eventually postponed until the completion of the reverse Dictionary, has been left behind by Dr. Fallon in a complete state.

INDIAN FAIRY TALES. Collected and translated by Maive Stokes, Calcutta 1879, 1st ed: 100 copies, privately printed.

INDIAN FAIRY TALES. Collected and translated by Maive Stokes, with notes by Mary Stokes, and an Introduction by W. R. S. Ralston, M. A. London: Ellis and White, 1880.

The incidents and plots of these Hindú tales, collected by a fair lady of only thirteen summers, are very like those which we find in *Märchen* all the world over, the book is a most charming one, the notes, added by the late Mrs. Stokes, being a rich mine of information on the subject of "fairy" literature, and the introduction will be of great assistance to all beginners in the study of Folk-lore.

NOTES AND QUERIES; a medium of intercommunication for Literary Men, general readers, &c. London, Published weekly by John Francis 20 Wellington street, Strand, W. C.

Contains many notices of, and articles on, folk-lore and other kindred topics from all countries. The founder of this Journal, Mr. William J. Thoms, now Deputy Librarian, House of Lords, invented the word Folk-lore, and first publicly used it, at page 846 of the *Athenæum*, 1846.

Among various other sources of information regarding Indian popular literature and Folk-lore, we desire to indicate briefly the following:—

FREE INTERCOURSE WITH THE PEOPLE OF THE LAND.

The Calcutta Review, founded in 1844. A reprint of many of the articles that have from time to time appeared in this Quarterly is now being issued, and those more particularly of interest to Folk-loreists or Sociologists may possibly be included. An excellent *Index to the first fifty volumes of the Calcutta Review*, was issued from the City Press, Calcutta, in 1873. It is in two parts, the first consisting of a list of all the articles that appeared and of the books reviewed in them, arranged alphabetically according to the names of the authors. The second part is an Index, to subjects of importance noticed incidentally in the course of articles, under the titles of which it seemed probable that Readers might not look for them. Would that there were many more such Indices in the world. N. B.—The reprint, of the Calcutta Review articles, now being issued, is paged to correspond with the original folios, as well as consecutively.

The Journal and Proceedings of the Asiatic Society of Bengal.

The Journal of the Bombay Branch of the Royal Asiatic Society.

Publishers Catalogues, such as those issued by Thacker, Spink & Co. Calcutta; Thacker & Co., "Ld." Bombay; Higginbotham & Co., Madras. The latter Firm making quite a speciality of publishing, inter alia, very valuable books on subjects connected with Southern India, and they also issue excellent reprints of various books, such as Todd's *Rajasthan*, &c. &c., Thacker, Spink of Calcutta have also lately begun a series of Indian reprints, the first being Malcolm's *Central India*.

The classified catalogues with net cash prices, issued from time to time by Mr. Bernard Quaritch, 15, Piccadilly, London.

Priced catalogue (in Urdú) of the Vernacular books sold or published at the Newul Kishore Press, Lucknow. Among the various popular books published at this press in a collection of the poems of "Nazir" (*Poet*, and also means *An high Officer of State*) the nom de plume of Sheikh Mir Wali Muhammad, a native of Agra, died some 25 or 30 years ago. This man may be called the Burns, of Hindustan, and his poems and songs, as a rule in Hindee, are recited and sung all over the Upper Provinces. He is essentially a poet of the people, and has written some exceedingly clever poems,

on common objects around us, such as the *Jogi-namah*, "The Beggars story," the *Kauri-namah* "The tale of a cowrie"—the well known shell current as small change all over the country; the *Banjara-namah*, "What the packman said," and others. "Nazir" has sung of pure, Platonic love, in a few verses, which have been translated thus,

"I asked not who she was, nor spoke my thought :
Naught she denied me, for I asked for naught;
Not e'en a kiss; why did she chide me, pray ?
Our meeting left me passion-free. I caught
One look, was glad, was blest, and—went away."

The *Pioneer*, a daily News paper published at Allahabad contains from time to time very valuable articles on Indian popular literature, folk-lore and other kindred topics. Translations of Indian Volks-lieder appear now and then in this newspaper, a few of such articles as have recently appeared being,

The Kazi of Jounpore, a ballad from the Urdú. "Anon," 29th December 1875.

Har ki pairi. "Jatri." 8th (?) May 1876.

The Folk-songs of the North-Western Provinces, 28th May 1877. This article, unsigned, gives an account of how in 1876, when H. R. H. the Prince of Wales, on the road from Agra to Futtehpur Sikri, changed horses at a wayside village, some peasant girls who were assembled there dressed in their simple best, began to sing a volks-lied, the Prince was much struck with the incident and being anxious to know what they were singing about, a copy of the song was obtained, which was translated by Mr. H. G. Keene, B. C. S. (the well known author of various English poems and different works on Indian History, at that time Judge of Agra) and the version thus obtained, which we reprint below was duly submitted to His Royal Highness.

SONG OF THE POOR HOLIDAY-MAKER.

—oo—

(Expressive of the bashful feelings of a poor girl asked to dance with a rich one as a partner.)

I.

No fine scarlet scarf have I,
Nor kirtle of Arabian dye,
If such you ask, I cannot hope,
In the games with you to cope.
Maiden fair !
My shame is yours to share.

II.

Silver collars O ! forget,
And the ropes of amulet,
If such you ask, I cannot play,
With you, this spring holiday,
Maiden fair !
My shame is yours to share.

III.

I have no bracelet strung with charms,
Nor silver bangles for my arms ;
If such you ask, I cannot be
One in your festivity,
Maiden fair !
My shame is yours to share.

IV.

Jingling gauds for joyful feet,
Worn by me you will not meet ;
If such you ask, it is not mine,
Hand-in-hand with you to shine,
Maiden fair !
But you my shame will share.

| | | | | |
|---------------------|-----|------------|-----|---------------------|
| A legend of Pownar | ... | "Pekin" | ... | 27th December 1877. |
| A graceful Myth | ... | (Unsigned) | ... | 6th March 1878. |
| Durgavati | ... | "Pekin" | ... | 20th July " |
| At Girur | ... | " | ... | 5th August " |
| An Urdú Ballad | ... | (Unsigned) | ... | 5th April 1877. |
| The Song of Savitri | ... | "Pekin" | ... | 4th June " |

This is an interesting note on those folk-songs of the Deccan, which are the especial heritage of the female side in families. They are shown to be both numerous and well preserved.

"It is said however that in the decay which threatens many of the old institutions of Hindoo society, the careful tradition from mother to daughter of poems for all festive occasions, and for private delectation, is beginning likewise to suffer neglect. Apart from other reasons, such a loss of ancient song would be deplorable for the cause that many of the poems that are yet preserved are filled with precepts for the correct guidance of wifely and domestic relations which the daily religion of the people (more occupied with ceremonials than with morals) does not otherwise provide. It is true that most of these precepts point to the propriety of an almost blind obedience to the authority of a husband, whom the wife is taught to reverence as a God; but such a plain rule of conduct is better than none at all. Wifely devotion is held up as a virtue which raises to divinity. Thus, the name of Savitri is known to all Mahratta women as that of a goddess and of a human ensample at once. There is a day dedicated to Savitri, on which songs are sung in her honour. It is recorded of her that her quick wit, stimulated by deep love, availed her to recover her husband's spirit out of the hands of the God of Death."

We are very glad to see that a reprint, of the Sketches in prose and verse, descriptive of scenes and manners in the Central Provinces of India, by "Pekin" that have appeared from time to time in *The Pioneer*, is announced (Christmas day 1881) as being ready for issue.

Files of judicial proceedings.

Settlement Reports.

Missionary Reports.

Indian Government Blue books.

Old family servants, a race fast dying out in India as is also the case in other lands. Many ayahs. (nurses) sing very curious old cradle songs, well worthy of record. In fact the cradle songs of the people generally are very expressive and have a wonderfully soothing sound. Many of those sung by the women in Kashmir are particularly beautiful. "Sudfah" a very celebrated male dancer and singer of Srinagar sings some of these very sweetly and with great expression, and his Persian songs generally are also very good.

We could easily have increased our Postface, (well Reader! *you* talk of a Preface, why may we not coin a word for what is said at the end of a book?). At all events the word savours less of red tape than *appendix* to an almost indefinite extent, but our Friend the printer reminds us that *he* must keep faith with Mr. (Oudh) Punch, and already *we* fear that we have, like honest Dogbery, found it in one heart to bestow all our tediousness upon our Gentle Readers, still we have just sufficient discretion left not to do so all at once, but reserve some for a future occasion, if, in the words of the Persian proverb below, any Friends are still to the fore.

SECUNDRA BAGH ROAD:
Lucknow, 29th December 1881. }

A. C.

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